LASZLO ANDRAS

Solum Ipsum

Metaphysical Aphorisms

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ANDRÁS LÁSZLÓ
SOLUM IPSUM

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Metaphysical aphorisms

László András
SOLUM IPSUM*
Metafizikai aforizmák
(részletek)

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Abyssus abyssum invocat
PROLOGUE

1. Just as the Buddha said: »I speak unto them whose eyes are covered but with little dust.« Covered but only a little. That is to say, he does not speak unto them whose eyes are totally covered with dust, and not unto them whose eyes are not covered at all.

WELTANSCHAUUNG AND WORLD CONTEMPLATION

2. Something can be rejected competently only by the one who is at the same time able to defend it perfectly. And something can be advocated competently only by the one who is able to reject it perfectly.

3. Weltanschauung, be it adequate or inadequate, is the product of decline.

4. Concerning every evil, it should be supposed that it might be good, and concerning every good it should be supposed that it might be evil.

5. How can it be imagined about the one who is unable to surmount his own education and the effects of his family, schooling and mass communication that he can surmount that which will arise as ontic bondage on his spiritual way?

6. To eliminate his defective judgements of value

man should attend to a process of radical autocorrection in the course of which every earlier view should be rejected, and then that which stands the test of the new view should be reaccepted.

7. As the notice that stealing apples is not fitting contains the notice that stealing pears is also not fitting, a judicious man's attention should be drawn but to a few points concerning the correction of certain substantial elements of his views so that concerning other points he could make corrections by himself.

8. Changing the view of being and the view of the world is not enough; this is only the precondition for a much more important thing: for the transmutation of the contemplation of being and the world.

8 Nem elég a lét- és világszemléletet megváltoztatni; ez csupán előfeltétele annak, ami ennél sokkal fontosabb: a lét- és világszemlélés transzmutációjának.

9. Not only a view but a way of looking; not only a view of the world but a way of looking at the world; not only a Weltanschauung but world contemplation; not only structure and frame but a living process…

10. It is important, but only of secondary importance which Weltanschauung man attributes to himself. Important because it is evident that a man with spiritual bias would not define himself as a materialist; but on the other hand, when regarding his essential nature the one who would not define himself as a materialist but as spiritual may still be deeply materialistic. Views are very important, but looking, seeing and contemplation are even more important - and when these are materialistic, i. e. if cogitation itself, both functionally and substantially, retains the main characteristics of a materialistic view, then whatever he calls himself, man is a materialist.

11. The existence of a Weltanschauung guarantees the presence of principles; the existence of contemplation corrects the Weltanschauung.

12. The reason for the validity of a really valid view does not lie in the fact that it gives a better description of reality but in that it directs attention to the fact that judgements have such consequences which do not remain on the level of mere descriptions.

13. The description of being by metaphysical traditions only seems to be a description of being, and the aim of the aforesaid description only seems to be descriptive. The aim is consequential and normative: consequential, because the description has consequences in

13 A metafizikai tradíciók létleírása csak látszólagosan létleírás, és a létleírás célja csupán látszólagosan deskriptív. A cél konzekvenciális és normatív: konzekvenciális, mert a leírásnak a megvalósítás szempontjából konzekvenciái vannak, és normatív, mert a

respect of realisation; and normative because it has relation to the normatives of realisation. For if I say that logical laws do not concern God, I declare that my aim is to transcend logical laws.

megvalósítás normatíváival függ össze. Mert ha például azt mondom, hogy Istenre a logikai törvények nem vonatkoznak, akkor ezzel azt mondom ki, hogy az én célom a logikai törvények meghaladása.

14. Correct views if half-accepted are always worse than the totally accepted worst ones.

15. Nothing can be more dangerous than that which is almost perfect.

16. Almost perfect views are much more dangerous than those which are entirely unacceptable.

17. The prevailing world-view of the present time is the lack of world-views, and on this platform the various particular world-views are superimposed with the aim of intensifying this condition, i. e. the lack of world-views.

18. The less man has views and the more he has personal interests, the more he is inclined to regard his interests as views.

18 Minél kevésbé vannak az embernek nézetei, s minél inkább vannak érdekei, annál inkább hajlik arra, hogy érdekeit nézeteknek tekintse.

19. The »ideal« of dark tendencies is the person without world-views.

19 A sötét tendenciák »eszménye« a világnézettelen ember.

20. Man lives a lie because he cannot bear intellectually what he quite easily tolerates existentially: that he is so unworthy that he does not even have views. But the time is coming when he will be able to coexist even intellectually with his own unworthiness.

21. False rhetoric: »The truth of solipsism is the highest truth - but there is one thing even beyond that: the Lamb of God.«

22. Even false rhetors cannot believe in their false rhetoric although they would willingly sacrifice their lives for it - and even then they would still not believe in it.

23. (A false rhetor) He is aware of its falseness but he would like it to be true. But even he does not know why.

24. If gradualness between primary, secondary and third-rate things becomes obscure, our whole world concept becomes obscure; and the one whose world concept, Weltanschauung and world contemplation becomes obscure does not possess the possibility to attain his utmost essentiality.

25. It is well said that a modern view is dangerous but the modern function is even more dangerous.

26. »Incoherence, incompetence, inconsequence« (Károly Kerényi): this is the basic spiritual attitude of the second half of 20th century.

27. A terminological fault is never a mere terminological fault.

27 A terminológiai hiba sohasem pusztán terminológiai hiba.

28. The function of each modern Weltanschauung is to attack the human animal-spiritual organism at a certain specific point.

28 Minden egyes modern világnézetnek az a funkciója, hogy az ember lelkiszellemi organizmusát egy adott specifikus ponton kikezdje.

29. In the background of the modern world's conceptions, elaborated by a vast rational apparatus, there work manias which are generated by demonic forces.

29 A modern világ hatalmas racionális apparátussal kidolgozott és alátámasztott koncepcióinak a hátterében démoni gerjesztettségű mániák működnek.

30. If hypercosmic centrality is lacking in the cosmic view, the cosmic view becomes a view that is oriented towards chaos. Without hypercosmia the cosmos is sentenced to destruction - for the cosmic character of the cosmos, that is to say the orderliness of the cosmos derives from a hypercosmic centre.

31. Only with the greatest reservation should those views be treated, in which God has presence in a non-integral way, in which God does not penetrate the whole structure, but to which spirituality is only attached from the outside. A really spiritual view should be spiritual in its every particle.

[Typical examples of this kind of false view are the theologies of Pierre Teilhard de Chardin and Karl Barth.]

32. Spiritual and theistic Weltanschauungs should be markedly different from materialistic and atheistic ones in each aspect of life: in eating, sleeping, walking but first of all in their views.

32 A spirituális és teisztikus szemléleteknek az élet minden területén: az evésben, az alvásban, a járásban, de mindenekelőtt azonban a nézetek területén markánsan különböznie kell a materialista és ateista szemlélettől.

33. The fact that a Weltanschauung is universal does not mean that it is universally homogeneous, but it means that it is universal and differentiated both aspectually and according to levels.

34. Within the plurality of schools metaphysical traditionality is the only one which pays maximum attention to both that which is extra- and supra-temporal and that which is the consequence of momentary temporality. While the aim is atemporarily eternal, the condition of man, from which he can start on towards this aim, continuously changes.

35. Every statement in relation to metaphysics is evidence of the declarer's state of self-

35 Minden metafizikával összefüggő állásfoglalás olyan állásfoglalás, amelynek révén

experience.

az ember önátéléséről állít ki bizonyítványt.

36. Metaphysical traditionality is the only Weltanschauung which almost cries for realisation.

36 □ A metafizikai tradicionalitás az egyetlen olyan szemlélet, amely szinte kiált a megvalósításért.

METAPHYSICA FUNDAMENTALIS

37. In fact nothing can be stated about metaphysicum. One can only speak about it for the sake of realisation.

37 Valójában a metafizikumról semmit sem lehet mondani. Amit mégis mondani kell róla, azt a megvalósítás érdekében kell mondani.

38. Metaphysics is the way of ranging myself.

38 A metafizika önmagam bejárásának az útja.

39. There is but one true normality: the normality of the centre.

39 Egyetlen igazi normalitás van: a középpont normalitása.

40. If the knowledge related to the centre is lacking, then in fact the knowledge related to the periphery is lacking as well.

40 Ha a centrummal való kapcsolatra vonatkozó tudás nincs meg, akkor valójában a perifériára vonatkozóan sincs tudás.

41. What relates to an existence can only be interpreted from the point which is above existence.

42. »Metaphysical« is not simply the last step in a flight of stairs: »metaphysical« is realised by means of breaking through the circle of beings.

42 A »metafizikai« nem egyszerűen egy lépcsősor legfelső foka; a »metafizikai« a létezők körének áttörése révén valósul meg.

43. Metaphysics differs from religion in the fact that while turning to the Subject the latter says: »Thou«, the former says: »I«.

43 □ A metafizika abban különbözik a vallástól, hogy míg az utóbbi az Alany felé fordulva azt mondja: »Te«, az előbbi azt mondja: »Én«.

44. Nothing can be propounded outside consciousness in the most universal sense.

45. That which is totally »immanent« is the very same as that which is totally transcendent.

45 □ Az, ami teljesen »immanentális«, ugyanaz, mint ami teljesen transzcendentális.

46. The only manifested thing is the Non-manifested - though it is manifested, yet at the same time it remains non-manifested.

46 Š Az egyetlen megnyilvánult a Megnyilvánulatlan – mely ugyan megnyilvánul, de közben mégis megnyilvánulatlan marad.

47. In its origin and root every lapsed existence is the free act of the Subject in the spiritual sphere.

48. Every manifestation is at the same time a descent.

48 Minden megnyilvánulás egyszersmind alászállás.

49. The principle that »what is above is equivalent to what is below« is perfectly true - but only from above.

50. Sa□ s÷ra and nirv÷¬a is the same- but only looking at it from nirv÷¬a.

50 A samsāra és a nirvāya egy – de csak a nirvāyából nézve.

51. Every being exists in every existential plane at the same time: they exist both in the centre and the periphery of being.

51 □ Minden létező minden létsíkon egyszerre van: ott van a lét centrumában és ott van a lét perifériáján is.

52. Beyond a certain level there can not be external or internal any more. There is no external or internal - for in relation to the limit of consciousness everything is inside and in relation to the centre of consciousness everything is outside.

52 □ Egy bizonyos szinten túl a külső és a belső nem létezik többé. Nincs olyan, hogy külső és belső – mert a tudat határához képest minden belül van, a tudat középpontjához képest pedig minden kívül.

53. Existential planes are not given conditions but levels of intensity of metaphysical seeing (sanskrit vidy÷).

53 □ A létsíkok nem meglévő adottságok, hanem a metafizikai látás (szanszkrit vidyā) intenzitásbeli fokozatai.

54. An idea is an intuition of myself by myself according to an existential modality.

54 □ Az idea önmagam önmagam általi meglátása egy létmodalitás értelmében.

55. Existential conditions are not other than conditions of identification.

56. The wisdom of non-differentiation is superior to the wisdom of differentiation, but it could not be achieved without the wisdom of differentiation. Therefore the wisdom of differentiation should precede the wisdom of non-differentiation.

56 □ A meg-nem-különböztetés bölcsessége magasabb rendű a megkülönböztetés bölcsességénél, de nem érhető el a megkülönböztetés bölcsessége nélkül. Ezért a meg-nem-különböztetés bölcsességét meg kell előznie a megkülönböztetés bölcsességének.

57. Things can only be united if they have previously been separated.

58. Amalgamation most extremely contrasts with unity.

58 Š A keveredettség az egységnek mindennél végletesebb ellentéte.

59. An experienced thing implies and presupposes the experience itself; experience implies and presupposes the experiencing person.

60. The experiencing person, the course of experience and the experienced can be differentiated and should be differentiated - but they cannot be disrupted. For there cannot be experience without an experiencing person and there cannot be experienced things without experience.

61. Polarity - in close connection with axiality and centrality - always means that the existential turbulence does not reach the origin of that which penetrates into the terrestrial-human world. Polarity is the expression of the celestial, extra-sa□ s÷ric origin.

62. Earth can essentially be in touch with Heaven (the Motionless Mover) only where it is not in motion - i. e. at the poles.

62 Š Ahol a Föld nincs forgásban – vagyis a pólusokon –, ott érintkezhet eszszenciálisan az éggel: a Mozdulatlan Mozgatóval.

63. The idea of something is not an infinitely subtle reality somewhere but something within the metaphysical seeing.

64. In the cosmos the spirit manifests itself as light. When Christ says that »I am the light of the

cosmos«, it means that He is the light of the cosmos which is beyond the cosmos - that is to say, He is the spirit of the cosmos but this spirit is beyond the cosmos.

65. The material world is essentially a spiritual world. What does »spiritual« mean? Does that mean that it is more subtle than material? It also means that but the main point is something else. The world is spiritual if the fact that it is in the consciousness becomes evident.

65 A materiális világ esszenciálisan szellemi világ. Mit jelent az, hogy »szellemi«? Azt, hogy szubtilisebb, mint az anyagi? Ezt is, de nem ez a lényeg. A világ akkor szellemi, ha tudati természete az átélésben nyilvánvalóvá válik.

66. The whole being is conscious.

66 Az egész lét tudatos.

GOD

67. Of only one thing can it be asserted that it is not possible not to be, only one thing's being is completely indubitable, apodictic necessity (necessarium apodicticum): the being which, strictly speaking, is above being.

68. »To be« - this expression could be referred to Metaphysicum Absolutum in an analogical way only.

69. If I say that God »exists«, God is supposed to be an ideal objectivity, and it is a desacralisation - that is to say a blasphemy.

70. If God were out of me then God would be not God but one of the things that exist. To suppose an objective God is strictly speaking an indirect negation of God.

70 Ha Isten rajtam kívül lenne, akkor Isten a létezők egyike lenne, nem pedig Isten. Egy objektív Isten tételezése tulajdonképpen indirekt istentagadás.

71. Strictly speaking we cannot say whether God exists or not. Only in realisation will God be what God actually is; otherwise He is a possibility: the possibility of Myself. God in a sense does not exist but »may exist«.

72. God creates from himself, in himself and to himself: He creates into himself.

72 Isten önmagából teremt, önmagában teremt és önmagába teremt: bele önmagába.

73. Not only can God do anything (omnipotentia) but also He does everything (omniagentia).

73 Isten nemcsak mindent megtehet (omnipotentia), hanem mindent meg is tesz (omniagentia).

74. God is infinitely beautiful because He is infinitely similar to himself.

75. The omnipresence of God does not mean that He is in everything and pervades everything but that everything is in God.

75 Isten mindenütt való jelenléte elsősorban nem azt jelenti, hogy mindenbe behatol és mindenben benne van, hanem azt, hogy minden Istenben van.

THE UNIVERSAL SUBJECT

76. There is only one subject and this subject is nothing other than myself.

77. After I have discriminated (Sanskrit viveka) and separated (Middle High German abegescheidenheit) everything from Myself it comes to light that everything is Myself.

78. All that exists is an illusion. Only he/that is not an illusion who/what I am.

78 Mindaz, ami van, illúzió. Egyedül az nem illúzió, aki/ami vagyok.

79. The »isness« of the Subject is so certain because it is beyond »isness«. What is in the sphere of »isness« can never be certain in the sense of infinity.

79 Az Alany vansága azért olyan bizonyos, mert túl van a vanságon. Ami a vanság körében van, az sohasem lehet a végtelenség értelmében teljesen bizonyos.

80. Strictly speaking an abstract universal Subject would be an abstract universal Object.

81. There are two possible cardinal errors related to solipsism: on the one hand to speak about ÷tm÷ i. e. the real Self as if it were an abstract object; on the other hand to identify the absolute Subject with my given and definite personal being.

[Metaphysical solipsism - according to the Latin expressions solum (»solely«) and ipsum (»myself«) - asserts that being has only one subject, and that - formulating in the first person, singular (for it can not be formulated in a different manner) - is I myself: I myself not as a person (for there are numberless persons) but as the universal Subject which is the root and source of personality. For more details see epilogue.]

82. Giving up even a morsel from solipsism is to give up all.

[That is the distance is greater between solipsism and subjective idealism than between subjective idealism and materialism - exactly in the same way that the ontic distance is much greater between the actually highest degree of the world come into being and Metaphysicum Absolutum than between the actually lowest and highest degrees of the world come into being.]

AUTON & HETERON

83. Every heteron (»other«) is a non-recognised auton (»myself«).

83 Minden heteron (»más«) fel nem ismert auton (»önmagam«).

84. The extraneous auton is not an auton - that is a heteron. It behaves like the auton yet there is a fundamental difference between them: while that is, I am.

85. The name of the recognised Subject is auton, »Myself«; the name of the non-recognised Subject is heteron, »other«. For even heteron is an auton but a non-recognised auton.

86. The reason why heteron is an illusion is not that it does not exist but that indeed I do not grasp it as I should grasp it: as myself.

87. The world exists so that I can take it back to myself. Or by another interpretation but with the same meaning: it exists so that I can separate it from myself. To separate the world as world, as heteron from myself, and to take the world as potential auton back to myself.

87 A világ azért van, hogy visszavegyem önmagamba. Vagy ami ugyanazt jelenti egy másfajta értelmezésben: azért van, hogy leválasszam önmagamról. A világot mint világot, mint heteront leválasszam önmagamról, és a világot mint potenciális autont visszavegyem önmagamba.

88. The entire external world is heteron but inactive heteron and in this way not dangerous. On the other hand, what is really dangerous is the internal heteron because the internal heteron is active.

[The internal heteron - that which is active but non-perceptible, or rather, perceptible in its effects only - is that which is the hidden subject e. g. of rambling thoughts and emotions.]

89. Perceiving heteron in its totality - that is not only as datum but with its datatio and dator - is perceiving heteron as myself.

89 A heteront a maga teljességében – vagyis nemcsak datumként, hanem datatiójával és datorával együtt – tapasztalni annyi, mint a heteront önmagamként tapasztalni.

90. The perfect heteron is the nothingness.

90 A tökéletes heteron a semmi.

SUBJECT AND OBJECT

91. The object implies the action and the action implies the subject for the action derives from the subject and the object derives from the action.

91 Az objektum implikálja az akciót, és az akció implikálja a szubjektumot, mert a szubjektumból ered az akció, és az akcióból ered az objektum.

92. Every objectivity is the objectivity of consciousness.

92 Minden objektivitás a tudat objektivitása.

93. As consciousness does have subjective reality (consciousness itself), and as consciousness does have actional realities (the functions of consciousness) so consciousness has objective reality within consciousness: the entire objective world itself.

94. It is evident that there is objective reality - calling it into question would be senseless. But it completely lacks ground to assert that this reality can be independent of consciousness - of my consciousness -, for objective reality is the very reality of consciousness, of the subject.

95. The world does not exist as an objective reality independent of consciousness but as

something that is dependent on consciousness; not only a reality dependent on consciousness but a reality that inseparably belongs to consciousness: it is »of consciousness« indeed. Regarding its substance the world is a coagulated reality of consciousness: it is in and of consciousness.

96. The dream state is an objective reality of the consciousness of dream, just as the state of wakefulness is the objective reality of the consciousness of wakefulness. Both are objective realities - and such objective realities that are dependent on the given consciousness.

97. The unity of subject and object should be realised - but it is not without importance how we attain this unity. If unity is attained in the object this will result in nothingness. If it is attained in the action this will result in a floating in an illusory equilibrium which must not be perfection because this state sooner or later will come to an end moving toward the object or the subject. The unity of object, action and the subject should be realised in the subject.

97 Az alany és a tárgy egységének létre kell jönnie – de nem mindegy, hogy ez az egység hogyan jön létre. Ha az egység a tárgyban jön létre, akkor az a semmit eredményezi. Ha az akcióban jön létre, akkor az egy látszólagos egyensúlyban lévő lebegéshez vezet, amely nem eredményezhet beteljesedést, mert vagy az objektum, vagy a szubjektum felé elmozdulva előbb-utóbb megszűnik. Az objektum, az akció és a szubjektum egységének a szubjektumban kell megvalósulnia.

98. I am always more than that I can see. And I am always more than that I suppose

98 Én mindig több vagyok, mint amit látok. Sőt még annál is több vagyok, mint amit feltételezek.

THE MAGICAL NATURE OF BEING

99. Reality is an illusion - but a real illusion.

99 A valóság – illúzió; de valóságos illúzió.

100. M÷y÷ does not mean that something conceals something else and reality is under a veil. M÷y÷ means that the entire being comes to being by magic and the entire being is in magic, and when the spell is broken the entities will not remain in their »enchanted« state.

101. In every perception - using first person, singular - the creator is myself. Whoever else could it be?

102. »It exists even if I do not experience it for when I slept it did not cease« - says the naive realist. But how does he know? Because he was told by someone else when he woke up. When man exists in a general dream the different dreams can have some importance but by no means in the sphere of ontological considerations.

103. Creatorness is magic as well as createdness - but in a different sense: creatorness is the magic of the magus; while createdness is the magic of the enchanted one.

104. In the most enchanted existence there can be found something of the Magus - that is why

104 Š A legelvarázsoltabb létezőben is van valami a Varázslóból – ezért redukálhatja

this existence is able to reduce himself to the all-preceding and all-surpassing position of the Magus.

önmagát a Varázsló mindent megelőző és mindent felülmúló pozíciójába.

PERSON AND SUBJECT

105. The fundamental alienation, the fundamental decline is the personality itself: when I myself am alienated from myself.

105 Az alapvető eltávolodás, az alapvető hanyatlás maga a személyiség: az, amikor önmagam önmagamtól eltávolodom.

106. Personality means that I am not perfectly myself but only secundum quid, only by something; but I want to be myself by myself, secundum se.

106 □ A személyiség azt jelenti, hogy nem vagyok teljesen önmagam, hanem csak secundum quid, csak valami szerint vagyok önmagam; de én secundum se, vagyis önmagam szerint akarok önmagam lenni.

107. Being cannot have several subjects, only one, and this subject may only be I myself.

108. There cannot be such a spiritual vision when the subjective nature of someone else could be revealed. For the Subject is not in someone else; the Subject is in me. I am allowed to speak about someone else as subject-bearer only in that case when I experience him/her as myself.

109. I might be able to see the soul or even the spirit in someone else. But the Subject can not be seen in someone else because the Subject is in me only.

110. The Subject is always I am.

111. Man is a subject-bearer but not only in the sense that every existence is subject-bearer. In the human consciousness, »itself« manifests from the infinity behind personality: itself as Subject.

112. Though in the person always the Subject manifests itself and there is no distance between the two, yet the entire cosmos and the totality of existences lie between person and Subject separating them by wedging in between them.

112 □ Noha a személyben állandóan az Alany nyilatkozik meg, és a kettő között nincs is távolság, a személy és az Alany között van az egész kozmosz, a létezők teljessége, ami közéjük ékelődve elválasztja őket egymástól.

113. The person is one of the identification points of the Subject: what is in concreto experienced.

113 □ A személy az Alany egyik identifikációs pontja: az, amit in concreto átélek.

114. In my actual condition I am not the Absolutum as Myself but even in my actual condition there is that which is I myself in the absolute sense.

115. The person, that is the mask, properly speaking conceals the Subject - though at the same time in the sense of a specific aspectual self-revelation it manifests it as well.

115 □ A személy, a persona, az álarc voltaképpen eltakarja az Alanyt – ugyanakkor azonban egy sajátos aszpektuális önmegmutatás értelmében meg is nyilvánítja.

116. In the actual »myselfness« I always experience the »myselfness« projected into »non-myselfness«.

117. The person is the starting point of the way leading back to Myself.

MAN

118. In the highest degree and as a first step man creates his incarnation; then - descending lower - he chooses it; descending even lower he freely accepts it; descending even lower than this he involuntarily takes notice of it: maybe he would like to but cannot avoid it; descending even lower than before he meets it; and finally he unconsciously falls into his incarnation - into that which originally was freely created by him.

118 Az ember legmagasabb fokon és első lépésben megteremti inkarnációját; aztán lejjebb szállva már választja; még lejjebb szállva szabadon elfogadja; ennél is lejjebb szállva kényszerűen tudomásul veszi: talán legszívesebben elkerülné, de már nem tudja; még innen is lejjebb szállva szembetalálkozik vele; legvégül pedig öntudatlanul belezuhan inkarnációjába – abba az inkarnációba, amelyet eredetileg ő maga szabadon teremtett.

119. Regarding especially its lowest degree - corresponding to the creatio factiva - and even its most external state, createdness means that I neither experience myself as the creator of myself nor as the creator of my own functions nor as the creator of my own world. Strictly speaking, creatureness means that my own being as creator becomes obscure.

120. Every single man is the versional incarnation of the Universal Man.

120 Minden egyes ember az Egyetemes Ember verzionális inkarnációja.

121. The cherub who expelled man from Eden is the former rank of man, which keeps guard over the state of Eden of existence. And from this point of view man by man was expelled from Paradise, which essentially means that I myself expelled myself from myself.

122. Contemporary man - and the man of any age altogether - is nothing other than an identification.

123. A man never regards himself solely as one of the existences, not even in the deepest states of enchantment.

124. Every mask (persona) conceals a face (facies).

124 Minden maszk (persona) mögött van egy arc (facies).

125. Man does not only carry his ancestors in himself but even represents them.

126. A personal man almost experiences himself as if he existed in »the third person, singular«.

127. Psychological I-ness is not the awareness of I-myselfness but a feeling of the I-ness.

128. The unconscious is the consciousness in

potentiality.

129. From a certain point of view the intention by which someone wants to place himself in the physical world or he wants to define himself biologically is of some significance but with regard to realisation it serves to alienate myself from myself more and more.

130. While with respect to intelligence people are extremely different, considering sensory perception - with only slight differences - everyone is equally »stupid«.

131. The darkness which is carried inside man represents such a heteronomy that is more extreme than any other darkness.

REGULATION OF LIFE

132. Life is a spiritual challenge.

132 Az élet – szellemi feladat.

133. The aim of man's activity in life can be the Absolutum or nothingness.

133 Létbeli mozgásával az ember vagy az Abszolútumot célozza meg, vagy a semmit.

134. In the human world exomorphological differences are indeed quite considerable; but endomorphological differences might be enormous as well.

134 Az emberek között már az exomorfológikus különbségek is meglehetősen jelentékenyek; az endomorfológikus különbségek azonban akár végletesen nagyok is lehetnek.

135. The created thing is important; the process of creation is more important; but the most important is the creator.

136. All kinds of confusion in principles is at the same time a confusion of identity.

136 □ Minden princípiumzavar valamilyen értelemben egyszersmind identitászavar is.

137. The case when someone ignores essentiality involves not only that the most important thing starts missing but that there can be found something else in its place.

137 □ Amikor az ember megfeledkezik a lényegről, akkor nem egyszerűen az történik, hogy kimarad a legfontosabb, hanem a lényeg hűlt helyét valami más foglalja el.

138. Sticking to the only-human leads not to remaining in the human sphere but to becoming sub-human. For persisting in something is to loose it: to loose that which was intended to be retained.

138 □ A csak-emberihez való ragaszkodás nem az emberi síkon való megmaradáshoz vezet, hanem az emberalattivá váláshoz. Mert megmaradni valaminél annyi, mint elveszíteni azt: elveszíteni még azt is, aminél meg akart maradni.

139. The one in whom the problems of life, consciousness and death do not arise cannot in the strictest sense of the word be regarded as a human being. Undoubtedly he looks like a man but in reality he is not.

139 □ Akiben az élet, a tudat és a halál kérdései nem vetődnek fel, az a szó szigorú értelmében nem tekinthető embernek. Kívülről kétségtelenül emlékeztet rá, de valójában nem az.

140. If superhuman principles does not stand behind man's intention of changing himself then he will not remain in the human state but

140 □ Ha az ember nem emberfeletti princípiumok által akarja megváltoztatni saját helyzetét, akkor nem emberi rendű állapotban

descend to a subhuman condition.

141. Without aims going beyond life one does not only go in the wrong way but strictly speaking, one should not be called a man.

142. The one who is not able to live his life as a constant ascension, which attains its perfection in the period right before death, but from a certain age starts to descend, in reality abuses his life.

143. He who does not strive upwards, descends.

144. He who lets himself be taken by the current, is certain to follow the wrong path.

145. Today even stagnation requires exceptional efforts.

146. Every stagnation turns to regression, decline or descent sooner or later.

147. In he, who experiences stagnation in his life, descent has already started, even if it is not so remarkable that he would notice it straight away.

148. One of the striking signs of stagnation is when man puts off his spiritual tasks.

149. There are periods in one's life when there is a considerable likelihood of a halt and of foundering taking place. For the majority it happens around the age of twenty-seven - that is between the age of twenty-four and thirty. As it is maintained »one's world view has taken shape by then«. Of course it does not mean that it has taken shape, but that it has ended halfway. With regard to people with really insignificant spiritual qualifications this usually happens between the age of fifteen and twenty-one. And it is a considerable achievement if someone founders only between the age of thirty-three and thirty-nine.

150. Most people, as they reach total development, start to decline right away; not only somatically, but in inner aspects as well.

151. Most people are infantile until about the midpoint of their lives, that is until the age of thirty-six, and immediately after that from one day to another grow senile.

152. The majority of people are not mediocre, for true mediocrity is considerably above the average. A so-called average man is weak on every plane: the forces of darkness are just as weak in him as the forces of light.

153. People's life as a rule fails through mediocre

marad, hanem emberalatti állapotba süllyed.

142 □ Aki nem képes arra, hogy egész életét egyetlen folyamatos emelkedéssé tegye, mely közvetlenül a halált megelőző időszakban éri el a csúcspontját, hanem egy bizonyos életkort elérve elkezd hanyatlani, az valójában visszaél életével.

143 □ Aki nem törekszik felfelé, az lefelé süllyed.

144 □ Aki az árral viteti magát, az biztos, hogy tévúton jár.

145 □ Ma már a stagnáláshoz is kivételes erőfeszítés szükséges.

148 □ A stagnálás egyik eklatáns jele az, amikor az ember szellemi feladatait halogatja.

150 □ A legtöbb ember, amint teljesen kibontakozik, rögtön el is kezd leépülni. Nemcsak szomatikusan, hanem benső vonatkozásaiban is.

151 □ A legtöbb ember életének körülbelül feléig, tehát harminchat éves koráig infantilis, utána rögtön, egyik napról a másikra szenilissé válik.

conditions, and not through the most negative conditions - since against the latter everyone to some extent defends themselves. But against mediocre conditions the majority of people are helpless: for these are not so bad that they would revolt against them, but bad enough to impede spiritual development.

154. Consciousness is an active, creative and cognitive understanding.

155. Man should read so that he has the opportunity to think, to understand. For when I understand I am more than man. When I understand, I am myself.

156. In understanding I myself understand - and that is the true value of it: that I understand. It is not insignificant what I understand, but the essence is that I understand.

157. Everything can be shammed: even miracles, even awakening; only one thing cannot be: intelligence.

158. Anything can be done with man, he can even be turned into a frog, save for one thing: he cannot be made superior.

159. A really intelligent man cannot be a follower of destructive ideas - since such an attitude is always a sign of some kind of mental disorder.

160. He who wants to move cannot be moved. He who wants to stop cannot be stopped.

161. If man is shackled externally, he is not in graver bondage than if he is bound by his inner darkness.

162. In the final analysis, man is not subjected to external factors but to his inner psychological states.

162 Az ember legmesszebbmerően nem külső tényezőknek, hanem önnön lelkiállapotainak van kiszolgáltatva.

163. That which manifests itself as democracy in the world, appears as automatism, whirling associations, distractions and lack of (self)control in consciousness.

163 Ami a világban a demokrácia, az a tudatban a tudati teret uraló automatizmusok, a kavargó asszociációk, a zaklatottság és a kontrollálatlanság.

164. Every individual-personal mania is a usurper, and every mania represents the terroristic feature of the usurped power.

164 Minden individuális-perszonális mánia egy-egy bitorló, s mindegyik mánia a bitorolt hatalom terrorisztikus arculatát képviseli.

165. The really negative thing in someone's raving is not that he is raving, but that in fact it is not him who is raving but something/someone within him.

165 Ha valaki őrjöng, akkor abban nem az az igazi negatívum, hogy őrjöng, hanem az, hogy valójában nem is ő őrjöng, hanem valaki/valami őbenne.

166. Not only he commits a crime who by losing his self-control commits something, but also he

166 Nemcsak az követ el bűnt, aki önuralmát elveszítve valamit elkövet, hanem már az is, aki

who following from his lack of self-control does nothing.

167. If someone does good following sudden impulse, he commits a crime.

[»According to the traditional view there is no bigger sin than the loss of self-control, therefore in Eastern traditionality a premeditated criminal deed was regarded as less serious than one committed following a sudden impulse.« (András László)]

168. In he who allows instincts to have an extranormal role, that which is realised is not freedom but the rule of instincts - over himself.

169. If there is a deed in which there is no trace of an autonomous will at all, that is exactly the one which is under the aegis of »I do whatever I want«.

170. The fact that man in »self-feeling« to a certain extent experiences himself in the third person singular is manifested most clearly when he feels sorry for himself.

171. If someone is selfish, in fact he is not selfish in favour of himself, but in favour of that other for whom he mistakes himself, and to whom he wants to grant advantages.

172. If there is some truth in the statement that »when man mourns for someone, in reality he feels sorry for himself«, then not less true is the statement that when man feels sorry for himself, he feels sorry for someone else.

173. It is said that »Everyone aims at good, but they do not reach it in the end«. But maybe they do not reach it, for they do not aim at it... It may be that everyone reaches their goals...

174. Without exception, everyone reaches their goals, if they really have these goals.

175. Man is always born in the place where he has to be born.

176. Man should arrange his external world forever so that it fits his inner world.

177. Between man's inner world and the more increasingly chaotic surrounding external world there is a definite correspondence.

178. All that is somatic in man, that is, which is in connection with body and face, mainly expresses the past.

önuralom-hiányának következtében nem tesz semmit.

167 □ Aki hirtelen felindulásból jót cselekszik, bűnt követ el.

[»Mivel a tradicionális szemlélet szerint az önuralom elveszítésénél nagyobb bűn nincs, ezért a keleti tradicionalitás körében az előre megfontolt bűncselekményt kevésbé tartották súlyosnak, mint a hirtelen felindulásból elkövetettet.« (László András)]

168 Aki az ösztönöknek extranormális szerepet juttat, abban nem a szabadság valósul meg, hanem az ösztönök uralma – önmaga felett.

169 Ha van olyan cselekedet, amelyben az autonóm akaratnak nyoma sincs, akkor az éppen az, amely az »azt csinálok, amit akarok« jegyében megy végbe.

173 »Mindenki a jóra törekszik, de aztán nem éri el« – mondják. De hátha azért nem éri el, mert nem is törekszik arra... Hátha mindenki eléri a célját...

174 Kivétel nélkül mindenki eléri a célját, ha az tényleg a célja.

179. Resignation to one's fate as well as revolt against one's fate are lunar attitudes. A truly spiritual attitude aims at transcending fate: one does not resign and does not revolt, but by depriving fate from its importance transcends it.

180. A first-rate man seeks for first-rate men's company. A second-rate man that of third-rate.

181. With his activity, it is always the inferior who disturbs the superior. With his existence, it is always the superior who disturbs the inferior.

182. Man should in fact stay in contact only with people who open up upward paths in his life.

183. Modesty is a sign of deviation just the same way as arrogance is.

184. It is inevitable that respect has almost died out from the children of today. But has there remained even one morsel of venerability in the adults of today?

185. There is nothing venerable in adults, but even if there were the children would not respect them; and if children respected adults for some reason, that would not mean at all that adults are venerable. One does not cause the other but both have a common root. The world decays from common sectors.

186. From a spiritual perspective humour is indispensable, jokes are permitted, but making fun of something - especially higher realities - is unacceptable.

180 Az elsőrendű ember elsőrendű emberek társaságát keresi. A másodrendű ember harmadrendűekét.

181 Tevékenységével mindig az alacsonyabb rendű zavarja a magasabb rendűt. Létével mindig a magasabb rendű zavarja az alacsonyabb rendűt.

METAPHYSICAL PRAXIS 1 - ATTITUDE

187. Metaphysical doctrines are for those who, existentially speaking, are at the crossroads. It does not necessarily mean a strained situation, but rather a range of possibilities, where a considerable number of people exist. Yet the majority of people choose a downward path, which is not necessarily a declared choice, but takes place for example in the manner of putting off transmutational steps: »It is enough to deal with this later.«

188. Concerning metaphysical realisation every »must« refers only to the man who wants to do something with himself. The one who does not intend to do anything with himself, does not have to do anything.

189. Back in the past metaphysical realisation

188 A metafizikai realizáció vonatkozásában minden »kell« csak arra az emberre vonatkozik, aki valamit tenni akar önmagával. Aki nem akar tenni önmagával semmit, annak semmit sem kell tennie.

needed only the will of realisation. Later realisation also needed initiation. Even later initiation already presupposed preparation. Today even preparation has to be prepared, but first of all a self-correction should take place.

190. In times past, one school, one sacred book, even one sentence of such a book was enough: through that everything could be reached. Today, if one wants to get back to the spirit, one has to surround oneself with several traditions, schools and trends.

191. The spiritual path even two thousand years ago was called the »narrow path«, or was compared to the edge of a sword. However, this path is not simply narrow, but is also getting narrower and more impassable. The »wide path«, on the contrary, which many people follow quite happily, is indeed a wayless way; a wide path, which is not a real path: it leads nowhere, to nothing, to death...

192. The getting-back to the origin is no one's fate or condition: it is beyond the contexts of fate, beyond the domains of conditions.

193. It is never the circumstances which are really determinants.

194. Whatever a man wants to reach he reaches. If it should not happen, it is because he is unable to want it.

195. He who wants to awake, awakes.

196. Not gaining initiation is never due to the fact that a man could not find an appropriate initiatory centre, but because he is not mature enough for initiation.

197. Man can go through his life in such a way that he honestly says to himself and to others that his goal is this and that, while his goal is absolutely not that, but something totally different.

198. That which is spiritually positive, is absolutely without the purpose of offering a shelter to different psychic diseases.

199. Spiritual paths are not the paths of the psychically ill, of the escapers, of those who long for safety because they could not find it in their life. Spiritual realisation is the path of the dominant type of man.

191 □ A szellem ösvényét kétezer évvel ezelőtt is »keskeny ösvénynek« nevezték, vagy egyenesen kardpengéhez hasonlították. Ez az ösvény azonban nemcsak egyszerűen keskeny, hanem egyre keskenyebb és járhatatlanabb is. Ellenben a »széles ösvény« – amelyen viszonylagos jókedvvel rengetegen járnak – voltaképpen úttalan utat jelent: olyan széles utat, amely már nem is út – vagyis éppen sehová vezet, a semmibe, a halálba...

200. I cannot get anywhere else than where I have already been - for where I have been, there potentially I am.

201. If the first and ultimate centre were not always present, it would never be possible to reach it.

202. Only those can rise who are essentially up.

202 Felemelkedni csak az tud, aki lényegénél fogva fent van.

203. Every true ascent from below is an ascent controlled from above. I want to get higher for what is higher in me »calles for« what is lower in me.

203 Minden alulról való igazi felemelkedés felülről vezérelt felemelkedés. Azért akarok magasabbra törni, mert a bennem lévő magasabb »hívja« a bennem lévő alacsonyabbat.

204. The adequate and legitimate way of getting back to Heaven is well symbolized by the ladder of Jacob: getting back to Heaven is only possible by climbing up the ladder which descends from Heaven. The inadequate and illegitimate way is the story of the Tower of Babel: the ascent from the Earth necessarily leads to collapse and confusion of mind.

205. The ultimate goal is the reduction from personal identification to absolute identification.

205 A végső cél a személyes identifikációból az abszolút identifikációba való redukció.

206. Man can only take a step towards himself if this step is taken within himself. And he can only take steps towards other things if these steps were taken as a preliminary within himself.

207. I cannot get to what is beyond the person, what is above the person, what transcends and, following from its essence, precedes the person, that is to the Subject, in any other way than through the person, and only through this identification with the person can I reduce myself, through myself to my ultimate, primary Self, which precedes everything and crowns everything.

208. Those who seek the Origin, the Goal other than themselves will never find it even in principle. In those who find the Origin, the Goal in themselves in principlethe intention of realisation can rise: to lead the mind back to the Centre, whence it originates, and where it has its completion.

209. There is no goal whatever if I do not determine the goal within myself; there is no starting point whatever, if I do not determine the starting point within myself; and there is no path whatever, if I do not go along this path of myself within myself.

209 Semmiféle cél nincs, ha a célt nem önmagamban jelölöm ki; semmiféle kiindulópont nincs, ha a kiindulópontot nem önmagamban jelölöm ki; és semmiféle út nincs, ha az utat nem önmagam járom végig önmagamban.

210. If I reduce myself into my own self, that is,

into my ultimate goal, I turn myself from creature to creator.

211. It is not possible to aim at the Subject in an outward direction. I can only get to the Subject through my personal consciousness.

212. In the course of true realisation the object of the intrinsic spiritual experience is third-grade (every false teaching regards it as first-grade); the action and the course of experience is second-grade; and first-grade is the experiencer himself.

213. The more superior an experience is, the more the experience itself and the experienced itself get reduced and integrated into the experiencer.

213 □ Minél magasabb rendű a tapasztalás, annál inkább a tapasztalóba redukálódik és integrálódik maga a tapasztalás és maga a tapasztalt.

214. As in the course of becoming svadharma, leading from super-personality towards the person, made the person as person possible, in just the same way, in the course of realisation, it is the svadharma which leads the person towards super-personality.

[The sanskrit svadharma is the particular law of a given individual.]

215. Svadharma, one's own law, not only implies what a man should do in the world, and in what way he should lead and organise his life; svadharma is rather the path, the finding of which and following of which enables man to get back to Himself.

216. A spiritual man is not spiritual because he is interested in spiritual matters - though it is inevitable that a spiritual man is interested in spirituality. A spiritual man is spiritual, because he organises his life in accordance with the spiritual order, and leads it guided by the presence of the spirit.

217. That which does not lead not back to the centre, leads towards the periphery.

217 □ Ami nem vezet vissza a középponthoz, az a periféria irányába vezet.

218. He who wants the Goal, should also want the means that lead to the Goal. For if he does not want the means leading to the Goal, he certainly does not want the Goal.

218 □ Aki akarja a Célt, annak a Célhoz vezető eszközöket is akarnia kell. Ha ugyanis nem akarja a Célhoz vezető eszközöket, voltaképpen a Célt sem akarja.

219. According to the traditional view every state one reaches or fails to reach is a question of power or powerlessness.

220. The more a creature is a creature, the frailer he is, the more he is subject to attacks, the more he is subject to circumstances, the more he lives in the realm of attractions and repulsions.

220 □ Minél inkább teremtmény egy teremtmény, annál sérülékenyebb, annál kikezdhetőbb, annál inkább alá van vetve a körülményeknek, annál inkább benne él a vonzások és taszítások körében.

221. It is not the objectivities appearing objectively, but the objectivities which never appear objectively, namely the inexperiencable heterons, which represent the most enormous and most dangerous forces leading one astray.

222. The power which has an essential influence on the nature of existence cannot awake as my own power, until I am subject to attractions and repulsions.

223. If in someone spiritual intentions arise that demand that there be no nook in his life left out from the transformation demanded by the spirit. There cannot be such a thing that I do on Sunday, but will not do on Monday. There cannot be separated areas. Neither is it a separated area whether one puts on or takes off one's hat.

224. Man should not ensure reservations of darkness in his life.

225. So that man can satisfy the very high demand of »Know thyself«, first, with cool neutrality and intensive interest, he should but study himself.

226. He who is incapable of absorption, is incapable of anything serious.

227. Spiritual conduct of life is inconceivable without strict rhythmicity.

228. Every spiritually positive act, deed and operation is an adequately specific mixture of spontaneity and intentionality.

229. The sine qua non of every spiritual progress is extended intellectual interest.

230. On the spiritual path there might arise different obstacles, but there is only one absolute obstacle: stupidity.

231. It is not possible to want inner processes in such a vulgar way as man wants to push away a fairly big wheelbarrow.

232. A spiritual man, on the one hand, should create a distance between himself and the modern world, on the other hand, he should oppose himself to it as a definitely antitraditional world.

233. From the kali-yuga - not from the historical kali-yuga, but taking it in its essential sense - there is no awakening. There is awakening only from the Golden Age.

224 Az ember nem biztosíthat életén belül rezervátumokat a sötétség számára.

225 Ahhoz, hogy az ember eleget tehessen az »Ismerd meg tenmagad!« nagyon magas követelményének, előbb egyszerűen csak tanulmányoznia kell önmagát – hűvös neutralitással és intenzív érdeklődéssel.

226 Aki nem képes az elmélyülésre, az egyetlen komoly dologra sem képes.

[According to the Hindu notion, kali-yuga is the last, darkest - that is spiritually the least penetrated - and the shortest period of a four-part world-cycle. For more details see the aphorisms of the chapter on »The Dark Age«, and the epilogue.]

234. Why did Jesus Christ go to Heaven from the top of a mountain? Not because Heaven was nearer from there. Ascension from a mountain symbolises that from the general levels of the earth one cannot reach Heaven. An adequate starting point for ascension to Heaven can only be a point emerging from the earth.

235. It is impossible to initiate Modern man - but this does not mean that it is impossible to initiate the man of today.

[That is, not every present day man can be considered modern, for while present day is a chronological definition, modernity is an attitude.]

236. An initiate in his own inner world differs as much from a non-initiate as man differs from animal.

[A general traditional teaching, known almost everywhere. Of course, an initiate is not yet an awakened one. The degree of initiate-ness corresponds more or less to the degree of beatitude. In connection with it, see aphorism 259]

237. No one can be effectively egged on towards the spirit.

237 Senkit sem lehet eredményesen a szellem felé noszogatni.

METAPHYSICAL PRAXIS 3 - THE FACTS

238. In every manifested state it is essential that one should swim against the current towards the source.

238 Minden manifesztált állapotban az áramlással szemben a forrás irányába kell úszni.

239. Swimming against the current, backwards, toward the Source, towards the Light, towards God, towards Myself.

239 Szemben úszni az árral, visszafelé, a Forrás felé, a Fény felé, Isten felé, Önmagam felé...

240. It is impossible to initiate Modern man - only archaic man can be initiated. Therefore man's task above all is to archaize himself.

240 A modern ember beavathatatlan – csak az archaikus ember iniciálható. Ezért a mindenekelőtti feladat: az embernek archaizálnia kell önmagát.

241. Descent, the »going down to the netherworld«, should by all means take place and it does take place and it takes place intentionally. But while if I descend using my own will powers my descent will be followed by an ascension, if I descend subjecting myself to the forces of a foreign will it will not be followed by an ascension.

242. Realisation without asceticism is pure nonsense.

243. He who controls himself, controls the world.

244. By gaining power over consciousness man gains power over being.

244 □ A tudat feletti hatalom megszerzése révén a lét feletti hatalom is elnyeretik.

245. While I do not have control over my circumstances I should at least try not to let circumstances have control over me.

245 □ Addig, amíg a körülmények fölött képtelen vagyok uralkodni, legalább azt próbáljam megvalósítani, hogy a körülmények ne uralkodjanak fölöttem.

246. What detaches bandha (bondage) from karma (action), and what will not let an action in the domain of deeds become fate, is not other than dominion.

[This is the principle of karma-yoga. For what binds man is not action itself, but the uncontrolled nature of an action - that is, an action in which the subject of the action is not maximally present.]

247. The most fundamental question, the »Who am I?«, which, with a concentrative-meditative-contemplative aim, was put into words by Ramana Maharsi, is in fact a question to which, in the sense of formulated-ness, no answer might be given. The question of »Who am I?« is a question but not in the sense in which questions are questions. The question »Who am I?« is the key sentence of ranging myself, formulated in the form of a question: orally it is still a question but internally not.

248. It is possible to fix one's attention on anything, but one can only concentrate (sanskrit dh÷ran÷) on an intuition or at least the place of a not long departed intuition.

249. Attempting self-correction in the domain of unrealisable tasks is an excellent opportunity for man to avoid making corrections in himself.

250. There is hardly a better chance for man to exempt himself from the requirements of realisation than by setting himself such high norms which he surely cannot attain.

250 □ Alig van kiválóbb lehetősége annak, hogy az ember felmentse magát a megvalósítás követelményei alól, mint az, ha olyan magas normákat állít maga elé, amelyeket biztos, hogy nem tud elérni.

251. Making haste is from the the devil, as well as delaying.

251 □ A sietés is az ördögtől való; a halogatás is az ördögtől való.

252. »As it is possible«: only this is left open for the man of today.

252 □ »Ahogy Lehet«: ez az, ami a jelenkori ember számára egyedül nyitva maradt.
[Az Ahogy Lehet egy párizsi kiadású magyar nyelvű katolikus folyóirat.]

MASTER AND DISCIPLE

253. The acarya, the guru and the buddha in fact have only one absolute and inalienable attribute: whatever form they should take, with their work they never increase darkness.

254. If a disciple is apt the master will appear - as it is maintained in India. We could put it like this: He who is apt will dream the guide into his own dream-of-being.

255. From where one knows a given thing only seemingly justifies anything; in fact it justifies nothing. If someone really knows something it matters not whether he heard it on a tram or learnt it from a master.

256. He who cannot find the discipline in himself cannot find the guru in himself either.

256 Aki nem találja meg önmagában a tanítványt, az nem találhatja meg önmagában a gurut sem.

METAPHYSICAL REALISATION

257. Mere existence (datum) is not something that has been realised. He who finds himself in life loses himself in death.

258. The realisation of Myself means the creation of Myself - to become the cause and causer, that is the dominator, of my own being.

259. The ultimate goal is salvation, but there is still a goal, an absolute goal, beyond this ultimate goal: the awakening. A goal is just in this sense a goal: a goal is a goal for this absolute goal exists - since without an absolute goal there could not be relative goals either.

260. There is no such cosmic level relative to which there is no higher cosmic level. And there is no such cosmic level relative to which there is no lower cosmic level: wandering in the cosmos can be endless - and this is exactly why metaphysical realisaton is not a further piling up of levels, but an absolute breaking through of dimensions.

260 Nincs olyan kozmikus fokozat, amelynél magasabb kozmikus fokozat ne lenne. És nincs olyan kozmikus fokozat, amelynél alacsonyabb kozmikus fokozat ne lenne. A kozmoszon belüli bolyongás végtelen lehet – éppen ezért a metafizikai megvalósítás nem a fokozatok további halmozása, hanem abszolút dimenzióáttörés.

261. Realisation takes place on the very route on which becoming took place - only the other way round.

261 A megvalósítás pontosan azon a vonalon megy végbe, amelyen a létesülés is végbement – csak visszafelé.

262. Only that can come true which has never ceased to exist.

262 Š Csak az valósulhat meg, ami soha meg sem szűnt.

263. One should not experience something that is somewhere - be it close or far - I have to experience myself, that which is here - only without any personal or cosmic boundaries.

264. The Goal, which is in the infinite, is forever present.

265. To be infinitely Myself: this is the Goal.

265 Végtelenül Önmagamnak lenni: ez a Cél.

266. Realisation is the realisation of myself as the Absolute.

266 A megvalósítás önmagam megvalósítása Abszolútumként.

267. Man's real task is to transmute himself from individuum isolatum into Individuum Absolutum.

267 Az ember voltaképpeni feladata, hogy individuum isolatumból Individuum Absolutummá transzmutálja magát.

268. The goal is to get from identification to the autonomous identifier. This is the goal - the goal which determines the way, determines the starting point and in this the goal and the starting point turn out to be one.

268 A cél – az identifikációból eljutni az autonóm identifikátorig. Ez jelenti a célt – azt a célt, amely meghatározza az utat, meghatározza a kiindulópontot, s amelyben feltárul, hogy a cél és a kiindulópont voltaképpen egy.

269. If I turn myself totally to myself no power remains beyond me. The dethronement of the »other« operating above me means that I deprive myself as not recognised myself of sovereignty and put myself as recognised myself into power. For the recognition of myself is the same as the realisation of myself and the realisation of myself is the same as being free and sovereign.

269 Ha önmagamat teljesen önmagammá változtatom, minden fölöttem működő hatalom megszűnik. A fölöttem működő »más« detronizációja azt jelenti, hogy megfosztom önmagamat mint fel nem ismert önmagamat az uralomtól, és trónra emelem önmagamat mint önmagamként felismert önmagamat. Mert felismerni önmagamat annyi, mint megvalósítani önmagamat; és megvalósítani önmagamat annyi, mint szabadnak és uralkodónak lenni.

270. Yoga is realisation - absolute Self-realisation; such a self-realisation that takes man out of the human world, out of the world of existence and along a path that he has opened up in himself, leading him to the Centre of being, which is beyond being.

272 A megvalósítás az objektum és a szubjektum egységének megvalósítása. Ha azonban ez az egység az objektumban jön létre, akkor az az individuum pusztulását fogja jelenteni. A megvalósítás során az egységnek a szubjektumban kell létrejönnie.

271. To awake is the same as to awake to Myself. For though in every moment I am Myself, yet not absolutely. If I turn myself through myself totally to myself: that is awakening.

272. Realisation is the realisation of object and subject. If, however, this unity is realised in the object, it means the destruction of the individual. In the course of realisation unity should be realised in the subject.

273. In realisation I should reduce myself towards actions from objects and towards the subject from actions. In the opposite direction one can never find the essence - unless I recognise myself in beings. For in objects as objects it is impossible to find the essence; in objects, however, as subjects which are realised through actions, it is possible.

274. Total realisation is the unity of the centre and the periphery.

274 A teljes megvalósítás a centrum és a periféria egysége.

275. Absolution is not a private achievement. Awakening is the awakening of being.

275 Az abszolúció nem privát teljesítmény. A felébredés a lét felébredése.

276. With the awakening of man the whole world awakens.

[As in the case of common dreaming where with the awakening of the dreamer his whole dream world, reintegrated into the dreamer himself, awakens.]

277. When I reconstruct myself, I reconstruct the world.

278. He who becomes a buddha, realises the totality of being.

279. Yoga is a way through which I gain power to do being.

280. Absolute Self-realisation is the absolute realisation of being, in which it comes to light that I, atemporally, am the creator, sustainer and transmuter of being.

281. Nirva¬a is nothing other than the deflammatio of the »other«.

282. Nirva¬a is neither in a concrete nor in a figurative sense a place, which waits for one to arrive. It is, in fact, not possible to enter nirva¬a as we enter a room. It is realised by and with my entering it. Anyway, it is not different in our most ordinary everyday life...

283. Man has a cosmic task, but his ultimate goal lies beyond the cosmos. This ultimate, absolute goal which is beyond the cosmos is nowhere else but here - nonetheless, between my hic et nunc personality that is in the cosmos, and my hic et nunc personality that is beyond the cosmos, there is everything: heaven, hell and purgatory, the worlds, the chaos and the cosmos.

284. Metaphysical realisation, ultimately, is open to anyone, but it does not mean at all that everybody is fit for it. For only those are fit for metaphysical realisation who represent the ascending and upward aspect of the unique, Universal Man.

[i.e. - as it is stated in the 120th aphorism - every single man is the versional incarnation of the Universal Man.]

285. Principally, metaphysical realisation is open to every man, since almost directly behind and above the person stands the Subject; practically, though, only the elite of the spiritual elite have a chance for realisation, for the totality of existence, the whole cosmos lie between person and Subject.

276 Az ember felébredésével az egész világ felébred.
[Mint ahogy a közönséges álmodás esetében is az álmodó felébredésével egész álomvilága is felébred visszaintegrálódva magába az álmodóba.]

277 Amikor önmagamat állítom helyre, a világot állítom helyre.

279 A jóga – út annak megvalósítására, hogy hatalmam legyen a létet tenni.

280 A teljes Ön-megvalósítás a lét teljes megvalósítása, amelyben feltárul, hogy időtlenül én vagyok a lét teremtője, fenntartója és transzmutálója.

281 A nirvāya nem más, mint a »más«-nak az ellobbanása.

286. Incapability for realisation, first and foremost, can forever be attributed to a lack of pistis.

287. The terror of annihilation is only a second-grade primary terror; the first-grade primary terror is the terror of awakening.

288. In the process of realisation even descent can have its own place, provided it is under control.

289. Realisation, and what is realised in realisation, is not a reward but a result.

290. Every being awakens - but not according to its own identification.

[Reference to the views called »happyendist« by Julius Evola, according to which everyone attains liberation in the end. Since he who not awakes not as a result of his autonomous endavours, but at the end of a world cycle -when everything returns to the Metaphysicum Absolutum -, this awakening, concerning his self-identity is equal to annihilation.]

TRADITON AND ANTITRADITION

291. Tradition means a handing over (latin trans-dare): the handing over of a supertemporal circle of principles here in time.

291 □ A tradíció átadás (latin trans-dare): egy időfeletti princípium-kör átadása az időben.

292. Tradition is the atemporal thrown into temporality.

292 □ A tradíció az időbe vetettségben lévő időtlen.

293. Knowledge of the origin, knowledge of the path, knowledge of the all-transcending, ultimate goal: this is metaphysical realisation.

293 □ Tudás az eredetről, tudás az útról, tudás a végső, mindeneket meghaladó célról: ez a metafizikai tradíció.

294. Tradition springs forth from the eternal, points at the eternal, and in the human modality of being represents the aspiration towards the eternal.

294 □ A tradíció az örökkévalóból ered, az örökkévalóra mutat rá és az örökkévaló felé való törekvést prezentálja az emberi létformában.

295. Metaphysical tradition is at the same time solar and polar: polar for though it appears in the earthly-human sphere, yet it is of heavenly origin and for this reason its origin is not subject to the whirlpool of existence (samsara), it is solar for the powers characteristic of my self-awareness which provide the rule of the auton are present in it.

296. There is only one primordial tradition for there is only one metaphysics, and there is only one metaphysics for there is only one being.

297. Tradition can never be identified simply with metaphysical doctrines or with symbology bearing a doctrinal value, and even less with the archaic documents that present these. Tradition is the total acceptance of a world and the total denial of another.

298. Metaphysically speaking, tradition is nothing other than »remembrance«, and the bearing of the connection with the origin. Modernity, however, is not only the lack of this »remembrance«, but at the same time the denial of this metaphysical »remembrance« and aims at the destruction of every kind of representation of remembrance.

299. The most sinister thing is forever if something subsists, but not truly; this is really much worse than if it disappeared. Since if something does not truly subsist, it will sooner or later come to function as a caricature and antithesis of the original.

[It especially refers to those legitimate traditional, spiritual and initiatory organisations which have maintained their continuity, but whose original features have gradually faded away or turned directly to their opposites.]

300. Each and every language is a tradition.

300 Š Minden nyelv egy tradíció.

301. In the earthly-human sphere there cannot be a bipolar opposition bigger and tenser than of that between tradition and antitradition, and traditionality and antitraditionality, respectively.

302. Antitradition can be understood only from tradition; it cannot stand by itself.

303. Since the offensive form of antitraditionality appeared, the slightest compromise between traditionality and antitraditionality has been an enormous antitraditional triumph.

[An example: »Catholic-Marxist dialogues always implied the defensiveness of the Church and the success of Marxism - regardless of the fact that in the course of these dialogues it was invariably the Marxists whose performance was weaker than that of the Catholics. Since the very fact that in religious circles the question was not whether to send Marxists to the stake but to find the common ground among the opposing views, demonstrated the defensiveness of the Church. For Marxists it was not the outcome of the dialogues which was important but that the Church started to »court« them.« (András László)]

303 Az antitradicionalitás offenzív formájának megjelenése óta a tradicionalitás és az antitradicionalitás közötti legcsekélyebb kompromisszum is hatalmas antitradicionális diadalt jelent.
[Egy példa: »A katolikus–marxista párbeszédek minden esetben az egyház defenzíváját és a marxizmus sikerét jelentették – függetlenül attól, hogy a dialógusok során a marxisták rendre gyengébben szerepeltek, mint a katolikusok. Hiszen már maga az a tény, hogy egyházi körökben nem a marxisták máglyára küldésén elmélkedtek, hanem azon, hogy hogyan lehetne megtalálni az ellentétes nézetek körében is a nézetazonosságot, az egyház defenzíváját jelentette. A marxisták számára nem a dialógus kimenetele volt az érdekes, hanem az, hogy az egyház elkezdett udvarolni nekik.« (László András)]

304. A traditional man should become a scholar in antitradition.

304 A tradicionális embernek az antitradicionalitás tudósává kell válnia.

ANTITRADITIONAL FORCES

305. Antitraditionality is nothing other than the creating of confusion in the relationship between the existent world and the centre of the existent world so as to make it impossible to find the way back to the centre.

305 Az antitradicionalitás nem más, mint a létesült világ és a létesült világ centruma közötti kapcsolat megzavarása annak érdekében, hogy a centrumba való visszatalálás lehetetlenné váljék.

306. Antitraditionality is not a mental question just the same as it is not an emotional question; it not a question of a mental defect just the same as it is not a question of an emotional derailment. Antitraditionality is a question of habitus: it is the view of a completely new and degenerated type of man.

306 Az antitradicionalitás éppúgy nem értelmi kérdés, mint ahogy nem is érzelmi kérdés – éppúgy nem egy értelmi defektus, mint ahogy nem egy érzelmi kisiklottság kérdése. Az antitradicionalitás alkati kérdés: egy merőben új, degenerált embertípus szemlélete.

307. Those forces that manipulate the world, so that they can work undisturbed, want to accomplish two things: first and foremost that their existence be questioned, and if this does not work, they would at least like to appear undefeatable.

308. The dark forces that operate in the world also perform tiger-riding, but in fact it is contra-tiger-riding. True, they ride the tiger, yet not by sitting on its back, but by clinging to its belly and allowing themselves to be carried by it.

[»Tiger-riding« is a tantric symbol of Far-Eastern origin. The tiger is a symbol of the destructive forces which snatch away. According to Far-Eastern symbolism the yogi is able »to sit on«, »to ride« these forces, then to turn them towards the direction of realisation. In this way the forces - for example, sexuality or fighting - which bind common man more and more to the world of existence, take the yogi towards his ultimate goal.]

309. Disintegration can also be seen on the surface. The act of disintegration, however, is forever under the surface which makes it even more difficult to notice it.

309 A felbomlás a felszínen is látható. A felbomlasztás azonban mindig a felszín alatt van, és ezért észrevenni is sokkal nehezebb.

310. The path leading to chaos is not yet chaotic, only in its ultimate phase. For, though a chaos-creating force is creating chaos in its course, it necessarily gets structured into dark order of things.

310 A káoszhoz vezető út még nem kaotikus, csak legvégső fázisában. Mert bár a kaotizáló erő menet közben is kaotizál, de maga szükségképpen egy sötét rendbe strukturálódik.

311. If we are to define in the most general manner under what rule the world is at present, we should most aptly use the term

»scotasmocrateia«.

[Scotasmocrateia is a neologism of András László; it denotes the »rule of darkness«.]

312. That idea of genus to which all the ruling trends belong today and of which the latter ones are merely adaptations for their own domain, is scotasmocrateia, that is the rule of darkness.

312 Az a genus-fogalom, amely alá a ma uralkodó irányzatok összessége tartozik, s amelynek ez utóbbiak csupán a maguk területére vonatkoztatott adaptációi, a szkotazmokrácia, vagyis a sötétség uralma.
[A szkotazmokrácia László András neologizmusa; jelentése: »a sötétség uralma«.]

313. In the disintegration of the world the same type of forces work as those related to the disintegration of the processes of consciousness in the strict sense of the word.

314. That which is in opposition to what transcends life, ultimately, is in opposition to what belongs to the domain of life - for life gets life from what transcends life.

314 Š Az, ami szemben áll az életfelettivel, végső soron szemben áll azzal is, ami az élet körébe tartozik – mert az életet az életfeletti élteti.

315. As the forces of modernity first annihilate the connection with the supernatural and ruin man's relationship with nature and only then destroy nature, in the same way they destroy the connection with what transcends life first and only then annihilate life itself.

315 Ahogy a modernitás erői először a természetfelettivel való viszonyt semmisítik meg, s csak utána rontják meg a természettel való kapcsolatot, illetve magát a természetet, éppúgy először azt pusztítják el, ami az életfelettivel áll kapcsolatban, s csak utána semmisítik meg magát az életet.

316. Arhythmicity is one of the most dangerous weapons of antitraditionality against all aspects of life.

317. First, only he who maintains his principles is considered a fool (though he is not), then it comes true that only the fool maintains his principles...

318. Those things which are usually referred to as superstitions are in fact innocent and harmless superstitions. The harming and harmful superstitions appear in totally different forms such as evolutionism, antihierarchical views, beliefs in the equality of mankind and as all those phenomena which, philosophically speaking, belong to the realm of humanism.

319. Though in romantic anti-modernity there also appears a resistance against the dark forces of the modern world, yet the claws which reach from the darkness towards man's soul get stuck even in resistance itself.

319 Bár a romantikus antimodernizmusban is megnyilvánul egy ellenszegülés a modern világ sötét erőivel szemben, de magába az ellenszegülésbe is beleragadnak azok a karmok, amelyek a sötétségből nyúlnak ki az ember lelke felé.

320. It is the inherent nature of every destructive force that in the end it undermines itself.

320 Minden destruktív erő alaptermészete, hogy végül önmagát is aláássa.

321. The meaning of modernity, in which man becomes more and more subject to negative forces, can only be properly measured by those who know that becoming a subject to positive forces is also a negative thing.

321 Hogy mit jelent a modernitás, amelyben az ember egyre inkább a negatív erők függvényévé válik, azt csak az tudja helyesen felmérni, aki tudja, hogy már a pozitív erők függvényévé válni is negatívum.

322. Modernity is itself antitraditionality.

322 □ A modernitás maga az antitradicionalitás.

323. Modernitiy is an offensive form of antitraditionality.

324. Kali-yuga means that what is below my personal self starts to determine my personal self more and more, in the sense that it hinders the reduction of my personal self to my hyperpersonal Self.

325. Modernity is that which is hostile to realisation.

325 □ A modernitás megvalósításellenesség.

326. Modern man is modern, that is antitraditional, antispiritual and antimethaphysical because with his outlook and tendencies he does not turn towards the Source but towards the end of the currents, a kind of ocean in a negative sense.

[An ocean is simultaneously a symbol of the two, positive and negative, extremes of possibilities: as a positive symbol it symbolises the totality of being of God which is the ultimate goal of the follower of a spiritual path; as a negative symbol it represents the melting into the unqualified root-nature of the existent world, into the pure passive potentiality. Naturally the latter means the annihilation of the individual identification, that is the individual involved in the process.]

327. Modernity is anti-centre, but this does not »disturb« the centre at all. Being anticentre disturbs the effort which aims at reaching the centre.

327 □ A modernitás középpontellenes – de ez a középpontot egyáltalán nem zavarja. A középpontellenesség a középpont elérésére irányuló törekvést zavarja.

328. Modernity is the way to conformity - the way to conformity forever in the direction of the lowest.

328 □ A modernitás konformizálódás – konformizálódás mindig a legalacsonyabb rendű irányában.

329. Kali-yuga is characterised mainly by the passionate clinging to the continuous deterioration and disintegration of consciousness.

329 □ A kali-yugát elsősorban a tudat leépüléséhez és felbomlásához való szenvedélyes ragaszkodás jellemzi.

330. The last phase of Kali-yuga is the period when the poisons having been held back so far are being emitted.

330 □ A kali-yuga végső fázisa az addig visszatartott mérgek kibocsátásának kora.

331. »Being devoured«: this is the fundamental word for what the rule of darkness realises; being

331 □ »Elnyeletés«: ez a fundamentális szava annak, amit a sötétség uralma megvalósít – elnyeletés, amelyet megsemmisülés követ.

devoured, which is followed by annihilation.

332. Kali-yuga is not merely a state but a threatening and devouring throat.

332 □ A kali-yuga nem csupán egy állapot, hanem egy fenyegető és elnyelő torok.

333. The disintegrating forces of darkness are living forces, living forces that bring death.

333 □ A sötétség felbomlasztó erői élő erők, de halált hozó élő erők.

334. As a human life subjugated to illness is not only ill but is also spreading illness, just the same way a »dark« man is not only »dark« but is also spreading darkness.

335. The forces of darkness can gain power in the world only because they have already gained power in the soul.

335 □ A sötétség erői csupán azért vehetik át a hatalmat a világban, mert előzőleg már átvették a lélekben.

336. That which surrounds man is the reflection of his inner world.

337. With a pinch of salt one could say that everything maintained in the world at present is false or utterly valueless or explicitly represents some kind of dark counter-value.

338. The present time as a temporal interval can have positive manifestations but just as much as these do not represent the present time as modern present time.

339. What prevails at present is so bad that what is slightly better than this still cannot be considered good at all.

340. In order to be an arya, that is twice-born, one has to be thrice-born: he has to be born as an anarya, he has to be born in a way that potential aryaness should come alive in him, and in the end he has to be born as a full member of an arya caste.
[Originally, in India only those could be a full member of the three upper - arya - castes (sanskrit brahma¬a var¬a, ksatriya var¬a, vaisya var¬a) who went through a caste-initiation. The members of these three castes were called twice-born (sanskrit dvija). The members of the fourth - an÷rya, that is non-÷rya - caste did not have to go through a caste-initiation to actualise their caste-membership.]

341. Kali-yuga is present in the consciousness, in the strict sense of the word, in the human psyche, in the spiritual manifestations and deeds of man, just as it is present in the surrounding world, in buildings, in music, in the different manifestations of artistic trends and in the very processes of nature. Wherever man directs his attention, be it inward or outward, he is everywhere surrounded and ruled by a world which is under the aegis of antitraditionality - that

is being cut off from God, heaven, transcendence, superiority and the essence.

342. The present time as a modern time, that is, an antitraditional time in the extreme, is the time of negative dominances. And it holds true even on the level of the most base profanities: for example, a young and healthy man feels bad much more often than good, he is much rather depressive, sad and gloomy than luminous, happy and joyous.

343. The present age - as René Guénon put it - »is the crisis of the modern world«. Yet, the modern world without any inner crises is ab ovo the crisis of the world itself. When the crisis itself gets into crisis, it will not come about in the sense as if a traditional world were to take the place of the modern world but in the sense that the modern world as one built on materialism - that is on a view representing lifelessness, destruction and even active forces of death - reached a phase when the destructive and necrotising forces let loose by materialism are starting to disintegrate modern world itself.

344. Modernity is not a stiffened, static reality, but a dynamic process, which is continuously working to make itself darker and darker.

344 A modernitás nem egy megmerevedett, statikus valóság, hanem egy dinamikus folyamat, amely szakadatlanul önmaga egyre sötétebbé tételén munkálkodik.

345. Descent is not merely a monotonous descent. Phases of sudden halts, sharp falls and slow descents are changing - but these take place in the process of a monotonous descent.

346. Exactly as in the demential phase of paralysis progressiva there are lucida intervalla, but they come about more and more raerly and are less and less luminous, in just the same way in the last phase of the Kali-yuga there can be lucida intervalla, but those who examine processes in their total coherence cannot be deceived by these.

346 Pontosan úgy, ahogy a paralysis progressiva teljes dementálódási fázisában is vannak lucidum intervallumok, de egyre ritkábban jelentkeznek és egyre kevésbé fényteljesek, éppúgy a kali-yuga e végső fázisában is lehetnek lucidum intervallumok, de azokat, akik a folyamatokat teljes összefüggésükben szemlélik, ezek nem téveszthetik meg.

347. Modernity is maximal just now.

347 Š A modernitás éppen most maximális.

348. Once darkening could be perceived in fifty or a hundred years. Now it is perceivable every five years.

348 Š Valamikor az elsötétedést ötven- és százévekben lehetett észrevenni. Ma már ötévenként észrevehető.

349. An age, in which wisdom means cautiousness, and cleverness sly cunning, in an age where honesty is paired with foolishness and mental disorders, and - here comes the saddest! - in which honesty is quite often in connection with a sallow mind and pathological mental states, cannot be other than an age with a downward ending.

350. An age, which gives much more chance for darkness than for light, is quite justly considered damned.

350 □ Joggal nevezhető átkozottnak az a kor, amely sokkal nagyobb esélyt ad a sötétség, mint a világosság érvényesülésének.

351. Nothing illustrates better the nature of an age than that which succeeds in it: the higher or the lower, the good or the bad, the angelic or the demonic. And today - looking at it from a »bookmaker's« point of view - the victory of the worse is incomparably more probable than that of the better.

352. He whose aim is decline, failure and fall can be sure of his success.

353. All that is directed toward fall starts with infinitely great advantages.

354. The truly spiritual axiom, according to which omnia vincit veritas holds true today, broadly speaking, only in escatological perspectives.

355. At present darkness does not live in reservations, but is flourishing everywhere - whereas spirituality does not even live in reservations.

356. In the past five hundred years a new type of man has appeared, who rejoices if something or someone turns out to be valueless, base or non-existent. Since only a degenerated type is capable of rejoicing if the world gets poorer.

356 □ Az utóbbi ötszáz évben jelent meg az az embertípus, amelyik örül annak, ha valamiről vagy valakiről kiderül, hogy értéktelen, alacsonyrendű, vagy egyenesen nincs. Mert csak egy degenerált embertípus képes örülni annak, ha a világ szegényebb.

357. Most of the modern theories are false to such an extent that those views which are directly contradictory to them are false as well.

357 □ A legtöbb modern elmélet annyira nem igaz, hogy még a vele homlokegyenest ellenkező elmélet sem az.

358. Most of the modern conceptions are false to such an extent that it is not enough to change a modern concept for one which is opposed to it by 180 degrees, but it has to be replaced with one that is opposed to it by 540 degrees.

359. Kali-yuga cannot leave any disciplines unturned: it is massively present in each.

360. Into the general obscuration special, intensifying and darkening forces join on the level of the different processes of consciousness: every process of consciousness is attacked separately by these forces; every process of consciousness has its own »devil«.

360 □ Az általános elsötétedésbe speciális, felfokozó elsötétítő erők kapcsolódnak be a különböző tudatfolyamatok síkján: minden tudatfolyamatot különkülön támadnak erők, minden tudatfolyamatnak külön »ördöge« van.

361. Today's man has gradually built a denatured world for himself: he has already been cut off from the supernatural, and now he is about to take leave of the natural.

361 □ A mai ember fokozatosan egy denaturált állapotban lévő világot épített ki a maga számára: a természetfelettitől már elszakadt, és most készül elszakadni a természetitől is.

362. It is not so much that the number of miracles is getting very few and far between which is

characteristic of the modern world, but rather the almost absolute exhaustion of the spiritually orientating power of miracles. If let's say someone appeared who surpassed all the previous magicians, and wandering about the world resurrected all the dead in the cemeteries, what would happen then? Would everyone convert »crying peccavi«? Probably not. They would say: »There seem to be things like this.«

363. Behind today's most complicated theories there lies immeasurable poverty of thought.

364. The specific blindnesses of the dark age as a rule cloak themselves in rationalism.

365. The forces of darkness work with some kind of subconscious consciousness and clock-like regularity so as to make the manifestation of positive things possible only when they can no longer have a real effect.

366. A machine is demonic for it contributes to the emergence of a considerable alienation between producer, production and product - and this is always accompanied by an inner alienation.

367. Though technology does not a priori contradict spirituality, it generally stands in the way of spiritual efforts, for it is generated from a mentality which is based on self-loss and negative self-denial.

368. It is never possible to leave earth in an earthly manner.

369. Wherever man goes with his earthly tools, he always takes his earthly conditions within himself.

370. The degeneration of the power of money is now beyond the realm of money as a concrete means of payment.

371. There is only one more demonic form of payment than timewage and that is piecewage. While in the case of the former the mere quantity of time spent on working is taken into consideration, in the case of the latter it is the number of the producer's products.

372. Although journalism is incapable even of creating dark counter-ideas, the satanic forces which operate behind journalism are already capable of it.

373. There can be peoples who will not partake in the new golden age, but there are no peoples who would not partake in the dark age.

363 □ A legbonyolultabb jelenkori elméletek hátterében legtöbbször mérhetetlen gondolatszegénység rejtőzik.

364 □ A sötét kor specifikus vakságai rendszerint racionalizmusba burkolóznak.

365 □ A sötétség erői valamiféle öntudatlan tudatossággal óramű pontossággal dolgoznak annak érdekében, hogy a pozitív dolgok is csak akkor nyilvánulhassanak meg, amikor igazi hatást már nem tudnak kifejteni.

366 □ A gép azért démoni, mert hozzájárul ahhoz, hogy egy nagyfokú elidegenedés jöjjön létre a produktor, a produkció és a produktum között – ami mindig együtt jár egy benső elidegenedéssel is.

374. The aim is not to turn the process of Kali-yuga back, but on the contrary; it should progress to its end as soon as possible. Nonetheless, the absolute values should be maintained during this process of disintegration.

375. The forces of darkness and the forces of light in a way want the same in the present age: to make the kali-yuga progress to its end. But whereas the forces of darkness tend to annihilate the true values as well, the forces of light tend to maintain the true values in the course of kali-yuga so as to serve in the building up of a future golden age.

375 A sötétség erői és a fény erői a jelenkorban egy tekintetben ugyanazt akarják: a kali-yuga lefuttatását. De míg a sötétség erői ezen túl arra irányulnak, hogy ne maradjon fenn semmiféle érték, a fény erői arra irányulnak, hogy az igazi értékek a kali-yuga lefutása közepette is megmaradjanak, hogy majdan egy új aranykor építését szolgálhassák.

376. One has to accommodate himself to the modern world so that his powers will not wear him out - but not in the sense of bending and assimilating to it, but as a kind of acclimatisation; for he who gets acclimatised will not »serve« the climate but resists the climate.

376 A modern világhoz alkalmazkodni kell, hogy erői ne őröljék fel az embert – de nem a modern világhoz való simulás és hasonulás értelmében, hanem egyfajta akklimatizációként: mert aki akklimatizálódik, az nem szolgálja a klímát, hanem ellenáll a klímának.

377. Despite all its losing track, deterioration and dissipation, today's world and the tendencies operating in it show one direction: the direction of nothingness.

377 Minden elúttalanodása, eltévelyedése, szétforgácsolódása ellenére a jelenkori világ és a benne működő tendenciák egy irányba mutatnak: a semmiirányába.

378. Being in se is not poisoned; in alio, however, it is poisoned, lethally poisoned.

378 Š A lét in se nincs megmérgezve; in alio azonban meg van mérgezve, méghozzá halálosan.

POSTMODERNITY

379. Postmodernity is a final and disintegrated state in the domain of modernity, something that is modern and disintegrated.

379 A posztmodernitás a modernitáson belül egy végső és szétesett állapotot jelent: azt, ami modern, de már szétesetten.

380. Modernity disqualifies each premodern formation, while postmodernity accepts all that is not formally modern, but it does not tolerate anything essentially not modern. This is why the postmodern should essentially be more modern than even the most modern, otherwise it could not expedite the destructive opus in which it reaches its purpose.

381. The postmodern state, in which everything can be manifested without any real consequence, and in which everything will be free, but nothing will matter, must be accomplished before everything falls apart in postmodernity. Without this, the final disintegration will not come about, since there would always be left certain positive remnants.

381 Mielőtt a poszt-posztmodernitásban minden végképp szétesnék, előbb még meg kell valósulnia annak a posztmodern állapotnak, amelyben bármi megjelenhet, de immár minden valóságos konzekvencia nélkül; amelyben minden szabad lesz, de semminek nem lesz semmi jelentősége. Ha ez nem következnék be, a végső szétesés sem következhetne be, mert mindig maradnának pozitív reziduumok.

382. The definitely elaborated Weltanschauungs with sharp outlines are extremely dangerous for

the dark processes of postmodernity. But the most dangerous are the Weltanschauungs with sharp outlines that have universal perspective.

383. If postmodernity had a basis of Weltanschauung, it would be postmarxism, for within the scope of the latter it is the easiest to discredit of all the weltanschauungs.

384. Postmarxism as a Weltanschauung is not only insignificant in itself, but it also makes everything else insignificant.

385. Postmarxism says that we should admit that we do not know whether being determines consciousness, or vice versa, whether consciousness determines being. What does this mean? It means that according to this approach not only being, but – horribile dictu! – consciousness as well, and also their relation to one another are objective realities existing independently from consciousness, therefore, nothing can be known about either of them.

385 Valljuk be, mondja a posztmarxizmus, hogy nem tudjuk: a lét határozzae meg a tudatot, vagy a tudat határozza meg a létet. Mit jelent ez? Azt jelenti, hogy e szemlélet szerint nemcsak a lét, hanem – horribile dictu! – a tudat is, valamint ezek egymáshoz való viszonya tudattól függetlenül létező objektív realitás, amelyekkel kapcsolatban semmi bizonyosat nem lehet tudni.

PERSPECTIVES OF THE FUTURE

386. Once it took centuries to emanate perceivable descent; today it happens in decades, and we are approaching the time when we can measure changes in years, in months, in weeks or even in days. The time could come, when a sensible man wakes up in the morning realising that during his nightly rest the world has descended in a significant manner. And in the evening, he will go to sleep knowing that he is falling asleep in a significantly more degraded world than that in which he has awaken.

386 Valamikor évszázadok alatt történt érezhető alászállás; ma már évtizedek alatt történik, és egyre inkább afelé közeledünk, hogy években, majd hónapokban, hetekben, sőt napokban is mérhető lesz a változás. És eljöhet az az idő is, amikor az érzékeny ember reggel arra fog bredni, hogy éjszakai nyugodalma alatt a világ jelentékeny mértékben alászállt, este pedig azzal a tudattal fogja álomra hajtani fejét, hogy egy lényegesen degeneráltabb világban alszik el, mint amiben felébredt.

387. The pralaya following Kali-yuga is neither the discharge of the withheld poisons, nor the age of becoming intoxicated as Kali-yuga is, but it will be the age of intoxication with the emitted poisons.

[Each age -Kali-yuga too - is introduced by a pre-dissolving time (Sanskrit purva-pralaya), and followed by a post-dissolution time (Sanskrit uttara-pralaya). Between two successive ages there is always the post-dissolving time of the first one and the pre-dissolving time of the second one.]

388. People only become aware of crisis and catastrophe when the most extreme accidents, such as floods, earthquakes, epidemics and famine arrive.

389. We are not far from the time when even the truest postulations will become petty.

389 Nem vagyunk már messze attól a pillanattól, amikor a legigazabb tételezések is krajcáros igazságok lesznek.

390. It is not impossible that there will come a time when some people will admit traditionality but from an anti-traditional point of view, when they start to tinker with Evola and Guénon, like they do with Heidegger now: »He is quite interesting.« - they say. And then we will be able to see a disgraceful miracle…

391. The effect of man's depravation will become more apprehensible on deeper and deeper levels during the advancement of the Dark Age. At present, almost everyone is suffering from pneumatosis, and a considerable number of men suffer from psychosis; and it will not take long for that psychosis to become absolutely common. And there will come a time, when everybody will suffer from somatosis, particularly from intra-uterine-developed somatosis.

391 A sötét korszak előrehaladásával az ember megromlottsága egyre durvább síkokon érezteti hatását. A jelen pillanatban csaknem mindenki pneumatózisban szenved, az emberek jelentékeny része pedig már pszichózisban is, de nem kell sokat várni ahhoz, hogy a pszichózis is teljesen általános legyen. És el fog érkezni az az idő is, amikor mindenki szomatózisban fog szenvedni, mégpedig intrauterin állapotban kialakuló szomatózisban.
[A pneumatózis, pszichózis illetve szomatózis általános szellemi, lelki és testi megbetegedés, amely természetesen specifikus betegségekben nyilatkozik meg.]

[Pneumatosis, psychosis and somatosis are general spiritual, psychic and corporal diseases, which necessarily manifest in specific ailments.]

392. Pneumatosis, psychosis and somatosis develop because - in the first person singular - I come into conflict with myself.

393. A time - which is not so far - will come when the technological civilisation collapses under its own weight.

393 Š El fog jönni az az idő – és már nincs is messze –, amikor a technikai civilizáció önnön súlya alatt összeroskad.

394. A quantitative impoverishment and depression will follow the present quantitative proliferation of the human world.

395. Traditional man builds the golden age. Which golden age, the primordial or a new one? Neither this, nor that. There is no real difference between the two: he restores the quondam golden age, and he wants to create the new golden age.

SPIRITUAL DEVIATION - SPIRITUAL DECEIT

396. Deviatology, the study of deviations is an inherent part of paradoseology, the knowledge of tradition.

397. It is out of the question that all non-materialistic trends should ally with one another against materialism. There are trends that seem to be spiritual, but actually they are attached to even darker tendencies than materialistic atheism.

398. Those who come from India, and recently even from Tibet, both to Europe and to America where they provide some sort of spiritual help (which helps nobody) to Western men who have sunk into materiality, rather accomplish a comprehensive, dark and demonic mission.

398 Akik Indiából és újabban már Tibetből is Európába és Amerikába jönnek, hogy mintegy spirituális segítséget nyújtsanak az anyagiságba süllyedt nyugati ember számára, azok valójában nem segítenek, hanem egy átfogó sötét démoni missziót hajtanak végre.

399. The modern world has no initiation, and no spiritual path belongs to it, since the modern world has extinguished the old mysteries, and no new mysteries can come up in this world. All that can be spiritually manifested in this world can only be realised against the modern world, and against its forces.

400. As authentic initiation withdraws from the world, pseudo-initiation and contra-initiation take its place. As initiatory centres disappear, so multiply by tens of thousands pseudo-initiatory and contra-initiatory centres.

401. This age does not create new mysteries like certain contemporary pseudo-spiritual trends proclaim; it rather produces new deviations in an inexhaustible manner.

402. In the past, superior men were searching for decades to contact an initiatory centre. Today posters of advertising pillars offer half a dozen gurus simultaneously.

402 Valamikor magas színvonalú emberek évtizedeken át kutattak, hogy kapcsolatba lépjenek valamilyen beavatási iskolával. Ma a hirdetőoszlopok plakátjain egyszerre legalább fél tucat guru hirdeti magát.

403. All the conditions that lead and keep one astray are in place today.

404. As light magnetises certain insects, so spiritual darkness attracts the overwhelming majority of people.

404 Ahogy vonz bizonyos rovarokat a materiális világosság, úgy vonzza az emberek nyomasztóan nagy többségét a spirituális sötétség.

405. Darkness can not be recognised by its declaring itself to be dark. Things can not be accepted at their nominal value. Most things are not what they say or what they show about themselves.

406. There is no ab ovo protection against being led astray spiritually. The only way one can avoid spiritual errors is with one's own spiritual awareness.

407. Each school that builds not on conscious inner activities is a dark one without exception.

408. The easily accomplishable tasks ordained with merciless rigidity show the pseudo-spiritual schools' obvious hypocritical nature.

409. It is not sure whether schools that focus on transferring doctrine rather than teaching praxis stand on the side of the light, but those who

teach only praxis are definitely on the side of the false light, or that of darkness - representing either imposture or »satanicity«.

410. Today, those who beyond the contingent conveying of doctrines also teach elements of praxis - virtually everyone - cannot be real masters: they must be impostors or pseudo-gurus representing deliberately satanic forces. Tertium non datur.

411. (Pseudo-spirituality) The more diligent someone is, the greater the trouble he gets into.

412. Most contemporary spiritual doctrines are collections of commonplaces: sentimental bundles of banalities.

413. Initiation cannot be transferred like chewing-gum, since both its transmission and its reception requires quasi-super-human qualifications, a lack of which in either hinders the transfer itself. Most often there is a lack in both.

414. The false supposition that eventually everybody can meditate and does not do so only because of certain reasons - e.g. he is lazy -, is made in the very frequent cases when man is called upon to meditate.

415. One who says that he is practising yoga (and the expression itself is already repellent) almost certainly has nothing to do with yoga. Yoga is the asceticism of spiritual transmutation.

416. It would be favourable if degenerate people had no ambitions. Unfortunately, many of them - and a quite significant number - have ambitions, more over they suffer from ambition-hypertrophy.

417. (Spiritism) The spiritual goal of man is to take the Absolute as its aim by transcending himself into the super-human state of existence. It is not his goal to transport different entities from other states of existence into the material state.

418. Happy end is a common characteristic of occultism penetrated with evolutionism: everybody progresses, though with drawbacks and tumbles here and there.

419. (»Reincarnationism«) During their incarnations, people are sorely tried and seriously jeopardised, they almost fail, but in the end, like in a movie from Hollywood everything turns out very well.

420. Every force roused inadequately, that is, not pervaded with spirit, functions as a force of death.

421. Finally, it is laziness, i.e. a defect, that often saves the followers of pseudo-spiritual paths from winding up in mental catastrophes.

422. Not only true spirituality withdraws continuously; spiritual deviations also decline quickly, which makes them even more faulty and dangerous.

423. Der Teufel ist Gottes Teufel: »Devil is the Devil of God«.

NATURE AND SUPERNATURAL

424. Man's origin is essentially not natural, which can also be said about nature itself.

424 Nemcsak az emberről lehet azt elmondani, hogy döntően nem természeti eredetű; lényege szerint maga a természet sem természeti eredetű.

425. The protection of the superhuman, the superlife and the supernatural should always precede the protection of man, life and nature.

425 Az ember, az élet és a természet védelmét mindig meg kell előznie az emberfeletti, az életfeletti és a természetfeletti védelmének.

426. Nowadays, surpassing the naive view of nature takes place by means of abstraction, whereas it should take place by a process of transcending. Abstraction is always bifold: on the one hand, it is abstraction from the naively perceived entity of a particular reality, and on the other hand, it is the abstraction from spirit. Transcending leads to a real zenith, since it surpasses the naive view of nature towards the origin of beings.

427. Everything that is against the supernatural also turns, sooner or later, against the natural.

427 Ami a természetfeletti ellen irányul, az előbb-utóbb ellene fordul a természetesnek is.

HUMANISM

428. Humanism is typically an anti-human view, which wants to despoil man of his own superhuman origin and of his own superhuman aims.

429. Humanism is such a special way and view which prepares for a subhuman state.

429 A humanizmus az emberalattiság egy sajátos előkészítési módja és szemlélete.

430. Humanism is not simply humanism, but it is the humanism of homo humus, the man who turns towards the earth and is bound to the earth.

431. From the philosophical point of view, humanism does not mean the accomplishment of humanitarian goals, but it means that man wants to define his destiny solely on the human level with tools of merely human order.

431 A humanizmus filozófiai értelembennem emberbaráti célok megvalósítását jelenti, hanem azt, hogy az ember a maga sorsát merőben emberi rendű eszközökkel és merőben emberi szinten kívánja meghatározni.

MATERIALISM

432. Essentially, there are two kinds of materialism: material materialism and formal materialism. The latter is a declared materialism, while the former is the consequence of the impotence of the consciousness: when the power of the spirit can not resist the influx of the psychic and corporal contingencies coming from beneath.

433. Materialism is a philosophical school that stylises and articulates naive realism, that is, a view that only wants to see the surface of the surfaces.

434. Materialistic objectivism is the most inferior philosophical approach.

435. Materialism separates man from the superior worlds not by its teachings, but primarily through the situations and formations of life, since what is becoming corrupt, also depraves, and what is destroyed also works as a destructive force through its residual-like nature.

436. There was no materialism before the 6th century B.C., - it would have been impossible.

437. The English Civil War had a protestant nature. The »great« French Revolution was deist. The Russian Revolution was directly atheistic. The grades of descent of modern times are: Protestantism ? Deism ? Atheism.

438. The real materialistic-atheist is eventually a disguised anti-theist: he knows that there is God, but still he denies it in revenge. He is angry with God, because He forbids him something, and since he cannot bear to be restricted, he denies His being.

[One of the slogans of the Paris Commune was: »There is no God, and even if there were, He should be shot-down.«]

438 Az igazi materialista-ateista voltaképpen burkolt antiteista: tudja, hogy van Isten, de bosszúból csak azért is tagadja. Dühös Istenre, mert eltiltotta valamitől, és mivel nem tűrheti, hogy korlátozzák, inkább megtagadja létét. [A párizsi kommün egyik jelmondata szerint: »Nincs Isten, vagy ha volna is, agyon kellene lőni.«]

439. Man generally considers something real when he is unable to cope with it, and the more powerless he is, the more real he considers that thing to be. This is why the sense of touch is the chief sensation of verification, since this is when one meets with the most impenetrable, against which man is the most helpless - in fact, during touching he only experiences the weight of his own body or of a part of his body. At the same time, there is nothing less real for the man of the dark age than that which is so much in his power that it is identical with him. He is unable to apprehend himself as the subject of every action,

439 Az ember közönségesen és általánosan azt tartja valóságosnak, amivel szemben tehetetlen, és minél tehetetlenebb valamivel szemben, azt annál valóságosabbnak tartja. A tapintás ezért a legfőbb verifikációs képesség: mert ekkor tapasztalja az ember azt, ami a legáthatolhatatlanabb, és amivel szemben a leginkább tehetetlen – miközben pusztán önnön testének vagy valamely testrészének súlyát tapasztalja. S ugyanakkor a sötét kor embere számára nincs kevésbé valóságos, mint az, ami annyira a hatalmában van, hogy azonos vele, vagyis önmaga – önmagát, azaz minden akció

because he does not experience any resistance against and impotence towards his very self. This is called viparyaya in the Hindu tradition.

szubjektumát ugyanis semmivel sem képes megragadni, önmagával szemben semmiféle ellenállást és tehetetlenséget nem tapasztal. Ez az, amit a hindu tradíció viparyayának nevez.

440. However much the Marxist view made itself loathed in the socialist era, its strong effects can be clearly appreciated even in the case of those who stood against it.

441. Materialist atheism in the countries of Bolshevistic terror was an anti-religious anti-religion which became the established state religion.

441 Egy vallásellenes ellenvallás az államvallás szintjére emelve: ez volt a materialista ateizmus a bolsevista terror országaiban.

OBJECTIVISM

442. Naive realism is a very common Weltanschauung with which nobody identifies himself, since nobody declares that »I am a naive realist.«

443. (Naive realism) The error is never in the perception itself, but in the inter-relation of perception and thinking.

444. Each »objectivism« is the result of some kind of defect of awareness.

OLITICS

445. Politics prompted only by politics can only be negative; only politics inspired by metapolitics is justified (has a reason to exist). In the same way, apolitics prompted by apolitics can only be negative, and solely apolitics inspired by metapolitics can be justified.

445 A politikai indíttatású politika csak negatív lehet; kizárólag a politikafeletti indíttatású politikának van létjogosultsága. S ugyanígy az apolitikai indíttatású apolitika is csak negatív lehet, mert kizárólag a metapolitikai indíttatású apolitikának van létjogosultsága.

446. It is unnecessary to go back too far in the past to reach a state where there were no signs of the left-wing attitude.

446 Nem kell nagyon messze visszamennünk az időben ahhoz, hogy elérkezzünk egy olyan állapothoz, amelyben nyoma sem volt a baloldaliságnak.

447. As the stately, political and societal projection of traditionality is the right-wing attitude, thus the stately, political and societal projection of anti-traditionality is the left-wing attitude.

447 Ahogyan a tradicionalitás állami, politikai és társadalmi vetülete a jobboldaliság, éppúgy az antitradicionalitás állami, politikai és társadalmi vetülete a baloldaliság.

448. Traditionality manifests itself in the earthly-human-societal-stately sphere as a right-wing attitude, and it is not a moderate, but a maximally right-wing attitude.

448 Ha a tradicionalitás a földi–emberi–társadalmi–állami szférában megnyilatkozik, akkor jobboldaliságként nyilatkozik meg. Nem mérsékelt jobboldaliságként, hanem maximális jobboldaliságként.

449. Spirit is ab ovo aristocratic.

449 A szellem eleve arisztokratikus.

450. Spirit is always theocratic, autocratic and aristocratic.

451. It is not possible to keep the right-wing attitude within bounds.

452. The criterion of each real dominion is the suprematia realivera - the real and true superiority -, which is the result of spiritual supremacy. If there is no real and true superiority then the dominatio, the dominion, cannot be real. And if the dominion is not real then one cannot speak about the real potestas, about the real possession of power, only about the illegitimate possession of power (usurpatio illegitima potestatis). Unreal dominatio is sufficient for the latter. And why is this dominion not real? Because there is no real and true superiority, that is, one can not be »nominated for« supremacy. Those who usurp power can be nominated, but the real representatives of supremacy are not nominated, they either possess supremacy or not. If there is no real dominatio then a usurping power becomes manifest, that is, a usurping of those elements of power that are related to aggression. The usurper can only usurp the aggressive features [of power] because everything else needs real power. Aggression does not need the real power of a personality, it only needs machine-guns and batons.

453. Mundane supremacy (superiority) is based on spiritual supremacy, mundane dominatio (dominion) is based on spiritual dominion, and mundane potestas (power) is based on spiritual potestas. This was the principle of the ancient monarchies.

453 A világi suprematia (fensőbbség) szellemi suprematián alapult, a világi dominatio (uralom) szellemi dominatión, és a világi potestas (hatalom) szellemi potestason. Ez volt az ősi monarchiák alapelve.

454. The more the Dark Age evolves, the more the centre-consciousness and its political projection - the idea of kingdom - disappears.

454 Minél inkább kibontakozik a sötét kor, annál inkább eltűnik a Centrum-tudat, és ezzel együtt a Centrum politikai vetülete: a királyság-eszme.

455. The monarch is stationary in its essence, and so is the centre or the axis.

456. Iupiter Stator means not only »Jupiter the Founder«, but also »Jupiter who halts«. This is because establishing something is nothing other than halting something.

457. The divine king of Rome, Iupiter Stator was both a Founder and a Halter, one who maintained timeless eternity in its stator-nature in real time. The original meaning of the state is absolutely divine: it is not an apparatus, the aggregate of offices, but it is the stationary presence of the divine in the samsarian world.

458. The non-monarchic state is not a status properly speaking, because the original sense of the state is not an apparatus, but an organic organisation.

459. As the body is not composed of cells, but can be divided into cells, so sacred society is not composed of individuals but can be split to individuals. The value of the whole is always greater than that of the aggregate of its parts.

459 Ahogy a test nem sejtekből áll, hanem sejtekre bontható szét, ugyanúgy a szakrális társadalom sem individuumokból áll, hanem individuumokra bontható. Az egész értéke szerint mindig sokkal több, mint a részek összege.

460. The state - in the original sense of the word - is not a »body of aggression« at all. This is so not only because aggression is the most inferior manifestation of power, but also because the state is not an organisation, but a living organism.

461. »The Earth belongs to those who till it.« But it does not belong only to him. It also belongs to those who rent for cultivation. It belongs the most to those who let it out to have it cultivated. Above all, it belongs to God. This is the hierarchy of feudal proprietorship.

461 »A föld azé, aki megműveli.« De nemcsak az övé: még inkább azé, aki odaadja, hogy megműveljék. Leginkább pedig azé, aki odaadja, hogy megműveltessék. Végső soron pedig Istené. Ez a feudális tulajdonlás hierarchiája.

462. The anti-right-wing attitude is always anti-traditional at the same time, even if he who maintains this view is not fully conscious of this - the mere fact that he is not fully aware of what he upholds is itself anti-traditional.

462 A jobboldalellenesség egyúttal mindig tradícióellenesség, akkor is, ha ennek nincs teljesen tudatában az, aki ezt képviseli – már pusztán azért is, mert ha valaki nincsen teljesen tudatában annak, amit képvisel, az már önmagában is antitradicionális.

463. The clear ideas of feudum and imperium can be disliked only by those whose mental-spiritual life lacks even the prefiguration of the hierarchical graduation.

464. Wars of larger dimension are mainly engendered to accomplish what follows after them. Traditionality had been preserved more or less in four empires in Europe before the 1st World War: the German Empire, the Austro-Hungarian Monarchy, the Empire of the Russian Czars and the Turkish Sultanate. All four disappeared partly during and partly after the war, regardless of the side they fought on. The abolition of these four empires would have been impossible without the 1st World War. The 2nd World War was partially engendered to ruin both the Eastern part of Europe by Soviet and the Western part of Europe by American influence, in different ways, but essentially to the same effect…

465. A government led by spirituality does not tolerate Parliamentary comedies.

466. (Constitutional monarchy) As the consciousness focusing on itself cannot be exposed to any corporeal contingencies, thus the ruler cannot depend on those who he rules.

466 (Alkotmányos monarchia) Ahogy az önmagára koncentráló tudat nem lehet a testi kontingenciáknak kiszolgáltatva, éppúgy az uralkodó sem lehet függvénye azoknak, akik felett uralkodik.

467. The present situation of the world is also epitomized by the fact that nothing can be proposed against the infernal Bolshevistic terror

other than an inferior, spiritless formation that is not regulated by superior powers, like democracy.

468. The antipode of democracy as a radically anti-traditional and anti-spiritual formation is not anti-traditional terrorist dictatorship, but the dominion of the spirit.

469. Despite the superficial differences between liberalism and communism, their essential identity reveals itself in their most extreme common permaximum: in anarchism. This means that both of them principally derive from anarchism.

470. Anarchism is the purest form of the left-wing attitude.

470 Az anarchizmus a vegytiszta baloldaliság.

471. People think of communism as an ideal society, extending their fantasy only as far as the first day when they go shopping and take home whatever they want. It is beyond their sight how the shops will be filled up the next day, and who will produce these products.

472. The ideas of communism are inferior, distorted, and furthermore - luckily -unattainable.

473. In the 19th century, nationalism and internationalism were two parallel anti-traditional and anti-spiritual trends of »leftism«. Their classical example was the extreme leftist Sándor Petõfi who was both a nationalist to the extreme of chauvinism and a rabid internationalist at the same time.

[cf. the lines of his verse: »One thought bothers me…«: »With reddening face and with red flags / and there is the holy slogan on the flags: / »Freedom of the World!««.]

474. Each and every view that considers a biological formation not on the level of what essence that particular biological substratum can carry, but on the level of the ties of blood, is the manifestation of disintegrated thinking.

[Typical examples of this are the national and popular forms of nationalism.]

475. If a compound category is only the aggregate of its participants, then it always inferior to the level of its basic elements.

476. (House of Árpád) The members of the Turul-dynasty were not Hungarians, but Turuls. Being Turul was superior to being Hungarian - this is why they could become kings of the Hungarians.

476 (Árpád-ház) A Turul-dinasztia tagjai nem magyarok voltak, hanem turulok. Turulnak lenni több volt, mint magyarnak lenni – és ezért lehettek a magyarok királyai.

477. The reason behind the close connection between the right-wing attitude and nationalism is not that the essence of the right-wing attitude is nationalism, but because the left wing has heavily shifted towards the direction of internationalism.

477 Az, hogy a jobboldaliság olyan szorosan összekapcsolódott a nacionalizmussal, nem azért van, mintha a jobboldaliság lényege a nacionalizmus volna, hanem azért, mert a baloldal nagyon erősen eltolódott az internacionalizmus irányába.

478. After having exhausted the destructive possibilities of nationalism, the subversive forces working in the world today started rather to prefer internationalism.

479. Inorganic totalitarianism, which has an anagogic beginning and a katagogic end, hounds everything that is not in accordance with its ideology. »Democratism« opens its door to every kind of rubbish.

[The antipode of inorganic totalitarianism, which has an anagogic beginning, i.e. is generated from below, and a katagogic end, i.e. is tending downward from above, is the organic totalitarianism. The latter, which is kingship itself, has a katagogic beginning, i.e. originates from above, and an anagogic end, i.e. is elevated from below.]

480. Metaphysical tradition knows two kinds of peace: pax post victoriam lucis, i.e. the peace after the victory of Light, and pax post victoriam tenebratum, i.e. the peace after the victory of Darkness.

480 A metafizikai tradíció két békét ismer: a pax post victoriam lucist – vagyis a Fény győzelme utáni békét, és a pax post victoriam tenebrarumot – vagyis a Sötétség győzelme utáni békét.

481. What we really need is the dictatorship of light and spirit…

GALITARIANISM - DEMOCRACY - LIBERALISM

482. »Nivellation« always means levelling down. Each equalisation is based on descent.

483. Total equality before the law can only be manifested in an equality that is attained by the lack of all rights.

484. The view that »every man is equal (to one another)« is not the logical result of a deduction, but it is the manifestation of a disposition. »Nivellating« is not based on discretion, but on an inclination. Those who »nivellate«, first of all belittle themselves, and then continue the denial of their own dignity with the general denial of dignity. Those who cannot discover dignity in themselves can neither presume the presence of dignity in others.

485. Even the most dull-brained and the most

confused followers of the idea of equality know very well that there are differences among men, both in the horizontal and vertical sense of their relations, but they pretend this to be false.

486. »Every man is equal to one another« is false rhetoric. This is what even the most extreme egalitarian democrat does not believe in. He may sacrifice his life to this, but he will still not believe it, since he also organises his life according to a principle that is the direct opposite of this.

486 Hamis retorika: »Minden ember egyenlő.« Ez az, amiben még a legszélsőségesebben egalitáriánus demokrata sem hisz. Lehet, hogy életét áldozná érte, de akkor sem hisz benne – hiszen ő maga is egy ezzel ellentétes princípium szerint rendezi életét.

487. Liberalism supposes the equality before the law of those men who want one thing above all: the abolishment of the predominance of quality.

488. Liberalism not only represents the view according to which every man is equal (to one another), but it also does its best to abolish quality in order to make every men equal.

488 A liberalizmus nemcsak egyszerűen képviseli azt az álláspontot, hogy minden ember egyenlő, hanem mindent meg is tesz azért, hogy a kvalitások felszámolása révén minden ember valóban egyenlő is legyen.

489. The principle of equality applies only to those who accept this principle. Should anyone try to query egalitarianism, he will find himself out of the circle of people who have the same rights before the law.

489 Az egyenlőség elve csak azokra az emberekre vonatkozik, akik elfogadják az egyenlőség elvét. De próbálja csak meg valaki megkérdőjelezni az egalitarianizmust, rögtön kívül találja magát az egyenlő jogokkal rendelkező emberek körén.

490. The incoherence of liberalism is shown - inter alia - by the fact that if one tried to consistently apply the main principles of liberalism, one should applaud anti-liberalism as well.

490 A liberalizmus inkoherenciáját többek között az mutatja, hogy aki megpróbálná konzekvensen keresztülvinni, annak az antiliberalizmust is üdvözölnie kellene.

491. The real liberal should not be more enthusiastic about anything than that which is different from his view; and the more different it is, the more enthusiastic about it he should be.

[In other words - ad absurdum - a liberal should consequently be enthusiastic about the radically anti-liberal ultra-right-wing attitude, since it is so »different«.]

492. As the real liberal should set a high value on anti-liberals, so should the real anarchist be enthusiastic about the opponents of anarchism, as a thinker of an alternative way.

493. Either stupid, or spiteful. Tertium non datur.

[This alternative comes up not only in politics, but also in spiritual - pseudo-spiritual - relations.]

494. Liberalism is firstly against libertas, secondly, against liberality, and finally, against liberalism, since an approach that sets out to make views relative and considers other views impossible unavoidably turns against itself.

494 A liberalizmus egyrészt libertas-ellenes, másrészt liberalitás-ellenes, harmadrészt pedig tulajdonképpen liberalizmus-ellenes is: mert szükségképpen ellene fordul önmagának is az a szemlélet, amely minden szemlélet ellehetetlenítését és relativizálását tűzte ki céljául.

495. From a certain point of view, everybody is »one who thinks differently«.

496. He who upholds the view of thinking alternatively, does not uphold every kind of alternative-thinking, only certain kinds of it.

496 □ A másképtgonddkozás elkötelezett hívei nem minden másképtgondolkozásnak, hanem csak egy bizonyos jellegű másképtgondolkozásnak a hívei.

497. The criticism of freedom is beyond the domain of freedom of speech.

497 □ A szabad véleménynyilvánítás kritikája láthatólag nem tartozik bele a szabad véleménnyilvánítás körébe.

498. As much as the battle of liberalism against terrorism is futile, so its fight against every kind of superiority is effective.

498 □ Amennyire hatástalan küzdelmet folytat a liberalizmus a terrorizmussal szemben, éppen annyira hatékonyan küzd mindenféle magasrendűség ellen.

499. The different forms of democracy, such as liberal and dictatorial democracies, are basically unacceptable from a spiritual point of view. This is so because if the spirit manifested itself in the domain of politics, it would not do it in a democratic way.

500. Democracy means that the periphery, rather than the centre rules: not the axis-like, motionless mover and stator, i.e. the king, but that which is peripherally moved and stopped: the people.

500 □ A demokrácia azt jelenti, hogy ne a centrum irányítson, hanem a periféria; ne a tengelyszerű mozdulatlan mozgató és megállító – vagyis a király –, hanem a perifériális mozgatott és megállított: a nép.

501. If one thinks that everybody could be involved in the government of the world, one should also say that it does not make any difference what kind of dark forces affect and control us, and that their effect is the same as the presence and effect of the spiritual light-forces. This is true in respect of every man, and also - in the first person singular - in respect of myself.

502. The forces of the démos that are manifested either in the consciousness or in the world are not ascending, but they rather surge up from below and drag everything down.

502 □ A démos erői, akár a tudatban nyilvánulnak meg, akár a világban, nem emelkedő, hanem alulról felfelé törő, a fentit az alsónak megfelelően dekonstruáló, majd fentről lefelé húzó erők.

503. If one accepts decisions taken by the majority, one should also accept the dominion of dark, dim and confused mental vortices within one's mind.

504. »Majority rules!« - This can be heard among little kids when they are arguing about playing tag or seek-and-hide. And this can be the only field in which democracy has its reason d'etre.

504 □ »Többség dönt!«– Ezt kisgyerekek között lehet hallani, amikor azon vitatkoznak, hogy fogócskát játsszanak-e, vagy bújócskát. És ez az a terület, ahol a demokráciának esetleg létjogosultsága lehet.

505. That people are completely ineligible to vote is also demonstrated by the after-election reactions of certain political powers. When people have not voted for what these political powers prefer (and there are always these kinds of political powers after elections, i.e. the losers of the elections), then the people are said to have been misled. Then again when people vote for what these forces think to be right, then people

took a wise decision according to these powers. After all, what sort of legitimacy has someone who can be misled?

506. (Democracy) The public can be made to accept anything after proper preparation.

507. »Sovereignty of the people!« -nobody believes in this, since it is impossible to accept that the public that can be manipulated without any restraint has any kind of superiority.

507 □ »Népfelség«– ez az, amiben senki nem hisz, mert nem lehet hinni abban, hogy bármiféle felsőbbséget képviselne egy olyan tömeg, amely szinte korlátlanul manipulálható.

508. Undoubtedly everybody is competent to decide what is pleasant for them at present: when they are hungry, thirsty or sleepy, what and how much they want to eat, drink, sleep, whether they feel cold or warm. But only men with high spiritual qualifications can adequately decide what they need in the long run.

509. A world where people despise their leaders is degenerate in itself. In fact they despise them because they deserve disdain. A situation like this is sub-normal in itself in every aspect: despised people take high positions, and those who despise them enabled them to occupy those positions. This is a real vicious circle. In this way approximately two-thirds of the people hate and despise approximately two-thirds of their principals, indisputably because the latter deserve it. But the story is not finished here, since inferiority penetrates everything, both those who are despised and those who despise them.

509 □ Már önmagában véve is degenerált világ az, amelyben egy nép a vezetőit megveti. Igaz, azért veti meg őket, mert megvetésre méltók – de hogy egyáltalán egy ilyen helyzet bekövetkezhet, az minden ízében szubnormális: olyanok kerülnek magas pozíciókba, akik megvetésre méltók, viszont ezeket olyanok juttatják oda, akik megvetik őket. Valóban ördögi kör ez. Így aztán az emberek körülbelül kétharmada önnön elöljáróinak körülbelül kétharmadát gyűlöli és megveti. Vitathatatlanul azért, mert megvetésre méltók, csakhogy a dolog ezzel nincsen elintézve. Az alacsonyrendűség ugyanis mindent átjár: a megvetettet éppúgy, mint a megvetőt.

510. The expression »democrat« that is adopted in the name of almost every political party could be changed with no restraint to »skotasmocrat«: Hungarian Skotasmocratic Forum, Alliance of Free Scotasmocrats, Alliance of Young Scotasmocrats, moreover Christian-Scotasmocratic People's Party.

[Scotasmocracy is the »dominion of darkness«. The above mentioned parties are parliamentarian parties of the 1990-1994 parliamentarian cycle: Hungarian Democratic Forum, Alliance of Free Democrats, Alliance of Young Democrats, Christian-Democratic People's Party.]

510 □ A »demokrata« kifejezést, amelyet ma jóformán minden párt belevesz a nevébe, minden további nélkül helyettesíteni lehetne a »szkotazmokrata« kifejezéssel«: Magyar Szkotazmokrata Fórum, Szabad Szkotazmokraták Szövetsége, Fiatal Szkotazmokraták Szövetsége, sőt Keresztény Szkotazmokrata Néppárt.

[A szkotazmokrácia »a sötétség uralma«. Az említett pártok az 1990 és 1994 közötti parlamenti ciklus parlamenti pártjai: a Magyar Demokrata Fórum, a Szabad Demokraták Szövetsége, a Fiatal Demokraták Szövetsége és a Kereszténydemokrata Néppárt.]

511. Creatures do not elect God from among themselves.

511 Istent nem választják a teremtmények – maguk közül.

512. Democracy, that is, the idea that the majority makes the decisions, is nothing other than a slap in the face of spirit.

512 A demokrácia, vagyis az az elv, hogy a többség döntsön, nem más, mint a szellem arculcsapása.

ON THE »SUPRA-HISTORICITY« AND »SUB-HISTORICITY«

513. Essentially each epoch is a state of consciousness - as is the Dark Age. They are historical periods only in the second place.

513 Minden korszak, s így a sötét kor is elsősorban tudatállapot, s csak másodsorban történelmi korszak.

514. While the powers of darkness and light are equally present in a big cycle (Sanskrit mahayuga), their presence is different: darkness scarcely manifests itself at the beginning of the cycle; whereas at the end of the cycle it is the power of light that manifests itself faintly.

515. He who is held in the cycle by the forces of the cycle can transcend the cycle in two ways: either towards the centre, or by the gradual drifting outwards from the cycle, which is followed by the total separation from the cycle. He who integrates himself into the centre of the cycle becomes the ruler of the cycle, and the laws of the cycle will no longer apply to him. The one who drifts out of the cycle is heading towards annihilation.

515 Az, akit a ciklus erői a ciklusban tartanak, kétféleképpen tudja meghaladni a ciklust: vagy a középpont irányában, vagy a ciklusból való fokozatos kisodródás, majd pedig a ciklusról való teljes leszakadás által. Aki a ciklus középpontjába integrálódik, az a ciklus ura lesz, és arra már a ciklus törvényei nem vonatkoznak. Aki ellenben kisodródik a ciklusból, annak útja a megsemmisülés irányába vezet.

516. He who upholds the doctrine of the cycles is not a »cyclicist«, i.e. he does not uphold the cycles. The doctrine of cycles is not »cyclicism«.

517. The essence of Kali-yuga is that after losing his transcendent history, man lost his celestial history and his mythical history too, and he entered the cycle of earthly history. This is the cycle when things are happening to him, when he has already lost the autonomy to shape his own destiny, when his existence has become entangled in the net of relations and circumstances, and all that stood below him has started to rule over him.

518. »Supra-historicity« (what is beyond history) was the experience of a differentiated and integrated unity; »historicity« is the experience of a partially differentiated but disintegrating unity; »sub-historicity« (what is below history) is the experience of the faintly differentiable disintegration and at the same time of the gathering into a mass.

519. The »historicity« of man is the disengagement from the forces and relations that bind him to the centre of being.

519 Az ember történetisége elszakadás azoktól az erőktől és összefüggésektől, amelyek a lét középpontjához kötik.

520. »Sub-historicity« is related to the loss of autonomy to such a degree that man's individual state is transferred to a sub-individual and mass-like state.

521. »Historicity« means that things happen to man, that is, he does not realise his own history, but history simply takes place.

521 □ »Történetiség«: ez azt jelenti, hogy az emberrel történnek a dolgok, vagyis hogy saját történetét nem maga realizálja, hanem az pusztán adódik számára.

522. The way history is interpreted in the whole world today should be almost completely reversed. From the traditional point of view, the Middle Ages was not dark, but was specifically lucid; the Renaissance was not a rebirth, but the beginning of an agony and disintegration; the age of Enlightenment could be called the age of Darkening.

523. There are historical situations where the postulation of the existence of God is more detrimental than its denial. Such was the so called »great« French revolution, which introduced the »stately« cult of the Supreme Being for political-tactical reasons.

524. Myth is not only truer than history, but is also more real.

525. Antiquity is the temporal imprint of the archaic.

CULTURE

526. Traditionalitas Metaphysica Vera
?↓
Religio Vera
↓
Confessio Vera
↓
Cultura Vera
↓
Civilisatio Vera

This relationship is attacked by modernity from all possible directions, since not only are each and every member of this relationship attacked, but also the relationships themselves are attacked even more strongly.

[i.e. »Real metaphysical traditionality > Real religion (religio) > Real religion (confessio) > Real culture > Real civilisation.« While religio (cf. Latin religare = »connect«, »reconnect«) is the inner feature of religion turning towardsthe metaphysicum, confessio (cf. Latin confessio = »confession«) represents the outer feature of religion facing culture.]

526 Š Traditionalitas Metaphysica Vera
↓
Religio Vera
↓
Confessio Vera
↓
Cultura Vera
↓
Civilisatio Vera

Ez az az összefüggés, amit a modernitás minden irányból támad. Minden irányból, mert egyrészt támadja az összefüggés minden egyes tagját, másrészt azonban még intenzívebben támadja magukat az összefüggéseket.
[Vagyis: »Igazi metafizikai tradicionalitás → Igazi vallás (religio) → Igazi vallás (konfesszió) → Igazi kultúra → Igazi civilizáció.« A religio (vö. latin re-ligare =»összekötni«, »visszakötni«) a vallás befelé, a metafizikum irányába forduló arculata, míg a konfesszió (vö. latin confessio = »megvallás«) a vallás kifelé, a kultúra irányába forduló arculata.]

527. Civilisation which is not based upon culture is pseudo-civilisation; culture which is not based upon confession is pseudo-culture; confession which is not based upon religion is pseudo-confession; religion which is not based upon tradition is pseudo-religion.

527 Az a civilizáció, amely nem kultúrán alapul, álcivilizáció; az a kultúra, amely nem konfesszión alapul, álkultúra; az a konfesszió, amely nem religión alapul, álkonfesszió; az a religio, amely nem tradíción alapul, álreligio.

528. Modern culture is the culture of anti-spirituality and anti-traditionality. Consequently, it can only be considered as pseudo-culture, or rather, counter-culture. This term denotes counter-cultivation, that is, the cultivation of man and the world in such a way and to such a degree that they are continually becoming more fit to receive the dark instead of the light.

528 A jelenkor kultúrája a szellemellenesség és tradícióellenesség kultúrája. Vagyis nem kultúra, hanem álkultúra. Vagyis ellenkultúra. Az ellenkultúra pedig azt jelenti, hogy ellenművelés: a világot és az embert úgy és olyan irányban művelni, hogy az ne a fény, hanem a sötétség befogadására váljék egyre inkább alkalmassá.

529. Counter-culture does not simply mean being a poor hand at culture or that man's world is inundated with cheap things instead of higher values. The real meaning of counter-culture is that man and his world turn in a completely different direction to the one they ought to, since instead of dominating and cultivating the light, he dominates and cultivates the dark.

530. The essence of the Renaissance is not the revival of antiquity, but rather the annihilation of the traditionality bound in western Christianity. It is doubtless that formally a revival of certain forms of antiquity did take place, but, substantially, the very essence of Christianity - those traditional elements which originated from Greek-Roman antiquity itself - was destroyed.

531. That which is called the Enlightenment today was, unambiguously, darkening; and exactly that which was dark in it resulted in it being called »Enlightenment«: the denial of the spirit.

531 Amit ma felvilágosodásnak neveznek, az egyértelműen elsötétedés, és pontosan az benne az elsötétedés, ami miatt felvilágosodásnak nevezik: a szellem megtagadása.

532. The »Enlightenment« did not simply mean that people, leaving their theocentric view behind, turned their minds towards the »earth« once and for all; they also set this very act - calling it »Enlightenment« - on a pedestal.

533. Turning towards the earth clearly reveals darkening and decay. But how degenerated this [materialistic] view has become is really shown by the fact that it is called »Enlightenment« instead of »Endarkenment«.

[The contemporary manifestations of these kinds of processes at the time weresimilarly criticised by Plato, according to whom this attitude originated in »grievous ignorance which, however, appears to be the greatest discretion.« (Laws 886B).]

534. The inferior should not gain appreciation, because the term »beautiful« can never be applied to it. If someone feels drawn towards the inferior, it means that not only does he like it, but that it corresponds to his very character.

535. Modern popular music fails to fulfil the

original aims of real music, that is, instead of invoking superior powers it activates the lowest and darkest forces of the world.

536. The essence of the rock, hard and metal variations of modern popular music is that by giving subtle beats towards the deeper layers of the somatic organism they wake up the demoniac world bound in the somaticum.

[Naturally, the effects of these types of music are not at all subtle.]

536 Š A modern populáris zene rock, hard és metal változatainak lényege, hogy szubtilis ütéseket adnak le a szomatikus organizmus mélyrétegeinek irányában, amelyek a szomatikumban lekötött démonvilág felébresztését szolgálják.
[Természetesen a szóban forgó zenék effektusai egyáltalán nem szubtilisak.]

537. The chthonic - that is, something in connection with subterranean forces - demonicity and phantom world which penetrates into man through his various ecstatic states are in deep and close connection with the music of Negroid origin with which the world has overwhelmed itself.

538. The bulk of negative processes and tendencies, be they communism, environmental pollution or economic crises, might be suppressed and reversed. However, there is one process which cannot be held back, and there is not even a wish to hold it back, namely, the rapidly increasing »not-anything-like-ness« or »not-any-kind-of-ness«.

538 Š A negatív folyamatok és tendenciák zömét, legyen az kommunizmus, környezetszennyezés vagy gazdasági válság, vissza lehet fogni és vissza lehet fordítani. Van azonban egy olyan folyamat, amely visszafoghatatlan, s amelyet ráadásul még csak nem is akarnak visszafogni: az egyre rohamosabban fokozódó elsemmilyenedés.

539. The collapse of culture will be manifested neither by people losing their interest in everything nor by the fact that cultural filth will inundate the world, but by the fact that even the most positive works will lose their values: the most succinct truths will be held as invalid bombasts and even that thing will become a commonplace which is not that at all. And the signs of these are clearly discernible already…

ART AND BEAUTY

540. The sacred tendency present in the arts has genuinely aimed at opening up a path in the world of manifestation back towards the primordial origin.

541. The real artifex is at the same time pontifex - a priest, that is, a bridge-builder: he makes himself a bridge and walks over it from one end to the other connecting transcendence and immanence within himself.

541 Az igazi artifex egyszersmind pontifex – pap, vagyis hídalkotó: önmagát alkotja meg hídként és önmagát járja be egyik végpontjától a másikig, összekötve önmagában a transzcendenciát és az immanenciát.

542. That which is beautiful is similar to its own essence, to its own Ding an sich nature.

542 Š Ami szép, az hasonlít önnön lényegéhez: önnön Ding an sich voltához.

543. It is as if the man of today were ashamed of uttering the word »beautiful«. Be it a poem, a

musical composition, a painting or a sculpture, a work of art is almost never considered to be »beautiful«, it can only be »pretty«. Not even a woman has the right to be called »beautiful«, she is not more than »pretty« or »good« - in which case »good«, obviously, does not refer to her behaviour but rather to her sex appeal, which clearly shows that even »good« has already lost its meaning. However, once the following was said even about God: Pulchritudo Dei infinita est - »The beauty of God is infinite«.

544. He who wants to be »richer« in infernal artistic experiences does not have to search for a long time.

545. In some sense, every picture is a self-portrait.

SCIENCE

546. The scientific worldview qua worldview is fundamentally a heresy- not only from the viewpoint of Catholicism, but also of all possible religions.

546 A természettudományos világkép mint világkép fundamentális eretnekség – nemcsak a katolicizmus szempontjából, hanem minden lehetséges vallás szempontjából.

547. Mechanical and dialectic materialism did not specifically have to penetrate the scientific worldview, for the latter had developed in such a way that the several variations of materialism could immediately adopt and present it.

548. Every physical and chemical poison is the material representation of a spiritual poison.

548 Minden fizikai-kémiai méreg egy szellemi méreg materiális reprezentációja.

549. The gaseous state is superior to the liquid state, and the liquid state is usually superior to the solid state, except when the solid state bears the stamp of a crystal structure (and not an amorphous one), in which case it is superior to the liquid state.

550. It is in vain for a psychologist to be versed in psychology if he is not an expert in the psyche.

RELIGION

551. Those who know all about, say, Buddhism but nothing about Being and Consciousness, actually, do not understand Buddhism either.

552. Religion includes such an endeavour which aims at shattering the framework of immanence in the terrestrial sense.

552 A vallás egy olyan törekvést foglal magában, amely a földi értelemben vett immanens keretek széttörésére irányul.

553. Though religion has developed in the period of Kali-yuga, it cannot be considered as the product of a darkening process, but rather as the reaction to it. Since prior to Kali-yuga man had lived in a circum-spiritual state, there was no necessity for a particular religion or rite.

553 Š A vallás a kali-yugában bontakozott ki – de nem az elsötétedési folyamat produktumaként, hanem éppen annak ellenhatásaként. Mert a kali-yugát megelőzően az ember annyira szellemközeli állapotban élt, hogy külön vallásra és vallási aktusokra még nem volt szüksége.

554. There are religious formations that having lost their purport necessarily cease to exist, just like Shamanism. However, there are also religious formations that having lost their essential doctrines are still able to exist, especially like Christianity.

554 □ Vannak vallási formációk, amelyek tartalmukat vesztve és kiüresedve szükségképpen elenyésznek és megszűnnek; ilyen például a sámánizmus. És vannak olyan vallási formációk is, amelyek tartalmukat vesztve és kiüresedve is képesek tovább egzisztálni; ilyen kiváltképpen a kereszténység.

555. Christianity can more or less function with titular bishops, contrary to Shamanism, which is not likely to operate with titular shamans.

555 □ Címzetes püspökökkel még többé-kevésbé működőképes lehet a kereszténység, de címzetes sámánokkal már aligha lehet sámánizmust csinálni.

556. Totemism does not mean that a given people consider themselves to have originated from a concrete animal ancestor, but that the derivation in question has been created by a will that is analogous to the will that has created the divine/demoniac spirit of a kind of species of animals.

557. Religions today do not represent the metaphysical traditions any longer. What is more, the time has arrived when we can safely declare that religions do not represent and mediate even religion, but some raggle-taggled relics of customs and some shreds of lifeless doctrines. It also seems now as if religions were eager to lower and then annihilate themselves; and, in fact, they will do so.

558. If there were a certain being who could fulfil every sincere desire, that is, a being who could behave in the way a significant number of religious people would like to see God, this being would be merely a sa□ s÷rian being with a wide range of power but with a relatively inferior intelligence.

559. A prayer can reach only that height at which it has been uttered. Furthermore, as a worshipper cannot pray - even in his most exceptional moments - in a position higher than his own guardian angel's, his prayer cannot reach that level either. Only that request can reach God which I start from a divine position.

560. The criterion for the fulfilment of a prayer is not the sincerity of our desire, but a firm belief that our request will certainly be realized.

560 □ Az imádság teljesülésének feltétele nem a mélyből fakadó kívánság, hanem a kérés teljesülésére vonatkozó rendíthetetlen bizonyosság.

561. Faith, after all, is always a faith in myself.

561 □ A hit végső soron mindig önmagamba vetett hit.

562. Expressions like »Dialogue between God and me« and »God is addressable and he can

also address me« are but mawkish sentiments wrapped up in the language of theology.

563. In the state of grace a power is donated and received, during which the receiver can experience that he is the recipient of the donation but cannot experience that he is the donor of the grace. Only after an inner restoration and integration will it come to light that grace can solely be donated and received by myself.

564. Logos is the primordial unity of mental powers.

565. Theology is not in every way religious, just as religion is not always theological.

566. Satan also believes that God exists; indeed, he even knows it - in spite of this, he is not a believer but an atheist.

567. The under-valuation of any religion entails the undermining of all religions including one's own.

567 Š Bármely vallás aláértékelése minden vallás – és ezen belül a saját vallás – aláásását vonja maga után

568. Those who strive for metaphysical and supra-life self-realisation must leave the sphere of religion behind, attach themselves to the supra-religious state of forms and reach for the state of Being beyond forms. For, in this dark age of today, forms that are still related to religion can easily lead the person who joins them on a path that is completely opposite to the original tendency and aim of religion.

CHRISTIANITY

569. The most significant feature of the modern theological standpoint is its overt or covert anti-clericalism.

569 Š A modern teológiai felfogás egyik legfőbb jellemzője a burkolt vagy nyílt egyházellenesség.

570. Less and less can we speak about the confrontation, but the more so about the adaptation - in terms of an essential assimilation - of the Church to the modern world today. The Church is no longer the opponent of the modern world but a part of it.

570 Ma már egyre kevésbé lehet beszélni az egyház és a modern világ konfrontációjáról – ellenben annál inkább a lényegig hatoló hasonulás értelmében való alkalmazkodásról. Az egyház immár nem ellenfele, hanem része a modern világnak.

571. The gradual loss of tradition of the Church, unfortunately, has reached the point where the Church not only openly stands out against metaphysical traditionality, provided it is familiar with it at all; also it has become, although not explicitly, the opponent of its own tradition.

572. Christianity ab ovo included all the heresies which otherwise could not have come into

existence. Christian Satanism is really Christian in the sense that it is an antithetical religion that operates with Christian terms. If the worship of Mara had been developed in Buddhism, it would have been completely different from Christian Satanism, indeed, it would have specifically been a Buddhist Satanism.

[Mara denotes Satan in Buddhism.]

573. Though the idea, according to which »To repent of one's sin is much more essential than not to commit it«, has never been formulated explicitly by the main doctrines of Christianity, it has always been present in them, even if only implicitly.

[The idea that repenting of one's sin is more important than not committing it at all has even explicitly been taught by certain Russian sects.]

574. The reason that the early missionaries in America could not boast about great achievements lay in the fact that, though the Amerindians considered almost all Christian teachings quite appealing to them, they could not come to terms with the idea of their being sinners. And there was certainly an attitude in Christianity, according to which the less one found oneself to be sinful, the more sinful one was.

575. If we would like to get to the core of the matter, we might rather call reformation »deformation« instead.

576. Christianity which has incorporated tradition is reconcilable with tradition, but Christianity without this incorporation is not.

PHILOSOPHY

577. Philosophy is not a path, it is only propedeutics to philosophia perennis.

578. Today it is not he who is occupied in philosophy that counts as a significant philosopher, but the one who deals with a certain philosopher; he is regarded more important if he specializes not only in a particular philosopher, but in all those who have ever dealt with him. And if someone is employed producing literature about the literature dealing with some philosopher, then he certainly studies philosophy at an exceptionally high scientific level.

578 Ma nem az számít komoly filozófusnak, aki a filozófiával foglalkozik, hanem az, aki valamilyen filozófussal foglalkozik; de még komolyabbnak számít az, aki nem közvetlenül egy filozófussal foglalkozik, hanem azokkal, akik az adott filozófussal foglalkoztak. Ha pedig valaki egy filozófussal foglalkozó irodalommal foglalkozó irodalommal foglalkozik, az már rendkívül tudományos szinten műveli a filozófiát.

579. Every philosopher if »only« a philosopher commits sin, first of all, against himself. As soon

as he starts to expound his thoughts, he immediately commits sin against his fellow creatures as well.

580. Whereas the armature of rationalism bears rational characteristics, its intention to create and sustain rationalism derives from sub-rational tendencies.

THICS

581. The two poles of duality are never completely equivalent. It cannot be declared that the dark, as half of the unity, is worth the same as the other half represented by the light, because unity can only be realized from the position of the light side of duality. Unity cannot be restored from the dark. Indeed, the unity of dark and light can only be restored from the light.

581 □ A dualitás két pólusa sohasem teljesen egyenértékű. Nem lehet azt mondani, hogy a sötétség mint az egység egyik fele ugyanolyan értéket képvisel, mint a másik fél, a fény. Mert az egység a kettősségnek csupán a fény-oldaláról valósítható meg. A sötétségből nem lehet az egységet restaurálni. A sötétség és a fény egységét csak a fényből lehet helyreállítani.

582. There is no need for moral rules for that person who possesses a kind of inner light, and for whom responsibility is based upon the principle coinciding with the totality of existence, since something either serves as a means for absolution, and then it has to be done, or impedes absolution, in which case it has to be avoided. These morals, undoubtedly, are pragmatic; however, they are Self-realisation-oriented pragmatic morals.

583. For a superior type of man a moral commandment is only a sign, a warning. Nevertheless, the more inferior a man is, the more imperative and compelling the commandment must be, even at the cost of physical enforcement in the last resort. To a superior type of man there are no prohibitions or demands, only signs.

584. To an inferior type of man every moral rule is a commandment; and the more inferior the man is, the more severe the commandment must be.

585. The higher hierarchical levels are injured, the more far-reaching the consequences will be. Therefore, from the traditional point of view, doing harm to a child is not as grave an injury as harming a human being at the zenith of his life.

586. Sin is a consequence.

586 □ A bűn– következmény.

587. What is prohibited to some people might as well be compulsory to others in certain circumstances.

SYMBOLOLOGY

588. If something is considered »solely symbolic«, it is not symbolic at all.

[As the thing to be symbolized does not exist any longer, thus the symbol in question does not symbolize anything at all.]

589. A picture qua picture, does not express truth, because in this sense it is simply one manifestation. It undoubtedly exists, but it does not convey truth in itself. At the same time, every picture is also a sign, because it indicates the existence of a higher reality, and in this sense it does convey truth.

590. Every man is a significant symbol for all of his fellow-creatures in a sense, and the more intimate the acquaintance is between them, the more they are a symbol to one another.

591. The fact that the earth revolves is a symbol of sa□ s÷rian existence.

592. The Buddha in human form belongs to the samsara, while as a part of the samsara it symbolizes Nirvana.

EVOLUTION AND INVOLUTION, PROGRESS AND DECLINE

593. The reason that metaphysical traditionality refuses the theory of evolution is not because it disagrees with it, but because it does not experience it.

593 A metafizikai tradicionalitás nem azért utasítja el az evolúciót, mert helyteleníti, hanem azért, mert nem tapasztalja.

594. Evolutionary theories are dangerous superstitions because not only do they trace the superior back to the inferior, but also they treat progress as a necessary or inevitable fact.

[See later aphorism 746]

595. Every kind of animal species represents a cul-de-sac on the cosmic path of the cosmic Man of hyper-cosmic origin - a dead end which is denied, but, at the same time, is also begotten by the Universal Man, who first projects it as his own mental, imaginative and volitional product, and then gradually turns it to materialization.

595 Minden egyes állati faj a hüperkozmikus eredetű kozmikus Ember kozmoszbeli útjának egy-egy zsákutcája – egy olyan zsákutca, amelyet az Egyetemes Ember megtagad, de egyszersmind meg is teremt, önmaga gondolati, imaginatív és akarati produktumaként kivetít, végül pedig a fokozatos materializálódás útjára terel.

596. »Every animal is an obsession« (Heinrich Steffels). It is not the obsession of present-day man. It is the obsession of man.

596 »Minden állat egy rögeszme« (Heinrich Steffens). Nem a jelenlegi ember rögeszméje. Az ember rögeszméje.

597. All species of animals are the projections and materialization of human forms of consciousness.

598. Theories of descent not only declare that man originates from the animals, but also that man is an animal.

[This is highly exemplified by the titles of two books by Desmond Morris, a famous evolutionist: The Naked Ape and The Human Animal. As far as we are concerned, we must reject these two flattering titles; nevertheless, we have no objections to them regarding Mr. Morris.]

599. The relationship between languages is a coup de grâce for every type of evolutionism, because archaic languages were far more complex and superior to those following them.

600. It is trivially evident that the superiority of an era is not determined by the standard of technology, but, putting it in an exoteric way, by the degree of closeness to God, or from an esoteric point of view, by the degree of closeness to Myself.

601. We could only speak about progress if we could speak about man's gradual transformation into a superior type of man. However, we can attribute several kinds of qualities to modern man, but not superiority.

602. It is doubtless that the 20th century can claim to have achieved far greater success with regard to technology than the last ten thousand years. Nonetheless, this is also true when considering man's separation from the spirit.

603. Eclipse ? Separation ? Breaking ? Disintegration: these are the grades of the descent of the world.

WOMAN - MATRIMONY - FAMILY

604. We must be able to see the woman in Sophia as well as Sophia in the woman.

[Sophia is the most superior archetype of woman and womanhood.]

605. A woman can get to the nigredo if she follows the instructions of a man; a woman can get to the albedo if she advances together with a man; and a woman can reach the rubedo if she becomes one with a man.

[The nigredo (black, blackness), the albedo

597 Š Az állatfajok emberi tudatformák projekciói és materializációi.

598 A leszármazási elméletek nemcsak azt mondják ki, hogy az ember az állatoktól származik, hanem azt is, hogy az ember – állat. [Kiválóan példázza ezt a neves evolucionista, Desmond Morris két könyvének címe: A csupasz majom, illetve Az emberállat. A magunk részéről e két »megtisztelő« titulust visszautasítjuk, ám Desmond Morris vonatkozásában nem emelünk ellene kifogást.]

(white, whiteness), and the rubedo (red, redness) are the three ascending hierarchical grades of alchemy.]

606. Where is marriage established? At as many levels as we distinguish in man according to the traditional point of view. If we distinguish physical, psychical, and spiritual levels in man, marriage, likewise, has to be established at physical, psychical and spiritual levels. And if we decide on five, seven or nine levels, marriage has to take place at five, seven or nine levels accordingly.

607. If marriages are established in »heaven«, - as Christian and, particularly, Catholic tradition claims-, then how can anybody interpret marriage from such a materialistic point of view and have only earthly aspects of marriage in sight, according to which a widow is set free from the matrimonial bonds and can freely marry someone else again?

607 Ha egyszer a házasságok »az égben köttetnek« – mint ahogyan azt a keresztény, különösen pedig a katolikus tradíció vallja –, akkor hogyan lehet anynyira materialisztikusan és kizárólag földi vetületeiben értelmezni a házasságot, hogy az egyik fél halálával a másik, özvegyen maradt fél felszabadul a házasság köteléke alól, és szabadon újraházasodhat?

608. Polygamy can only be perfect when the number of wives is a prime number minus one, in which case the number one - despite the fact that it is not a prime number - must be considered as prime. Accordingly, the number of wives can only be zero, one, two, four but by no means three!

[The reason why the number of wives is ideally a prime number minus one is that in this way the number of wives is completed by the husband, - which is always one -, so the number of participants in a marriage will always be a prime number. It is well-known that prime numbers - including the number one - can only be divided by one and by themselves. Thus, every prime number is such an ideal, stable, closed and perfect formula disintegrating and being disintegrated with difficulty, which, on the one hand, is characterized by harmony, and on the other hand, is characterized by autonomy (it also refers to the 0+1 formula, in which zero represents the number of wives, while the number one represents the number of »the husband«.). Odd numbers, to a limited extent, bare similar qualities [to prime numbers], while even numbers - except for the number two - are imperfect, though closed.]

609. This century there have also been efforts to legalize polygamy, although the number of wives, diabolically, is supposed to be a maximum of three.

610. Whereas parents are considerably responsible for their children, it does not mean that they must entirely devote their lives to their children. Everyone has to do their duty, first of all,

strictly towards themselves.

THE SACRED AND PROFANE ASPECT OF SEXUALITY

611. Though in the number two, that is, in the number of the world immersed and manifested in creation there appears a refusal of the unity, it also, at the same time, affirms the restoration of the unity.

611 A kettőben, vagyis a teremtésbe merülő és megnyilvánult világ számában megjelenik az egység tagadása, de megjelenik az egység helyreállításának igenlése is.

612. The phenomenon of sex and sexuality is, first of all, not a psychological but an ontological reality, which is much more essential and superior to the psychological one.

613. Bipolar tensions possess a power sustaining consciousness and existence. Everything that moves is, in fact, moved by sex.

[»In Tibetan Tantric Buddhism the Wheel of Becoming (Sanskrit bh÷vacakra) is described as a dragon (representing the principle of man) standing behind the wheel is holding a tiger (representing the principle of woman) in his lap. This sexual union moves the whole Wheel of Becoming, or in other words, this keeps in motion Being and Consciousness.« (András László)]

613 A bipoláris feszültségek tudat- és létfenntartó erővel rendelkeznek. Mindazt, ami mozgásban van, tulajdonképpen a szexus mozgatja.
[»A tibeti tantrikus buddhizmusban a létesülési kereket (szanszkrit bhāvacakra) általában úgy ábrázolják, mint ami mögött egy férfi princípiumot képviselő sárkány látható, ölében a szexuális egyesülés helyzetében egy női princípiumot kifejező tigrissel. Ez a szexuális egyesülés mozgatja a létesülés teljes kerekét, vagyis ez tartja mozgásban a létet és a tudatot.« (László András)]

614. As the archaic state of being bore the stamp of androgynity, the entire unity of man and woman, - not in the physiological sense of course but in the sense that the principle of the androgyne was awaken -; and as historicity is characterized by dyogeneity, that is, bisexuality; thus sub-historicity will be characterised by gynandromorphism, the confusion of half-man and half-woman - again not in terms of physiology.

615. Sexuality leads the state-of-being-bisected and duality, the consequence of it, into the One.

616. The essence of sexuality is the restoration of the unity of Being. Sexuality exists because the broken, severed and divided state of being (cf. Latin secare: »to severe«) strives to find its unity again.

616 A szexualitás lényege a lét egységének helyreállítása. Azért van szexualitás, mert a lét megtört, elmetszett, szétvágott állapotban van (vö. latin secare,»elmetszeni«), és ez a szétvágottság újból meg akarja találni az egységet.

617. The role of reproduction is, in fact, only of secondary importance when considering sex, not as it belonges to something else, but because reproduction is not the actual aim of sexuality. The aim of sexuality is the restoration of unity.

617 A szaporodás tulajdonképpen csak másodlagosan tartozik a szexushoz. Nem mintha bármi máshoz jobban tartoznék, hanem mert a szexualitásnak nem a szaporodás a voltaképpeni célja. A szexualitás célja az egység helyreállítása.

618. Inwardly and in itself, the divine man is an androgyne; outwardly, a man.

619. The divine man, considering his descent inwardly and in itself, is a hyper-androgyne, in his background-reality is an androgyne; and in his foreground-reality is a man. Since one who represents the spirit at the level of an avat÷r in the world, is eo ipso a man in his appearance in the world.

620. Virginity, originally, did not have the meaning of »sexlessness«, but of refraining from multiplication. It did not mean keeping the hymen intact either, but that one possessing it had detached herself from the sphere of terrestrial becoming and had risen above the level of passing on human life. Virginitas and sexualitas are, genuinely, not conflicting but the most closely related realities.

620 A szüzesség eredetileg nem szexustalanságot jelentett, hanem a szaporodástól való tartózkodást; nem a hymen, a szűzhártya épségének megőrzését jelentette, hanem azt, hogy aki ezt birtokolja, az önmagát a földi létesülés köréből kivonta, és az emberi élet továbbadásánál magasabb szintre emelkedett. A virginitas és a sexualitas eredetileg nem egymásnak ellentmondó, hanem a legszorosabban összefüggő valóságok.

621. With regard to sexuality, the main question is whether sexuality has one under control or one has control over it. While in the former case sexuality is unambiguously on the negative side, in the latter it is not; what is more, under certain circumstances it might be considered as being definitely positive.

622. Instincts are not to be eliminated but to be transformed into volitional forms. Analogously, the instinctus sexualis, the sex instinct, is not to be eliminated either but to be transformed into voluntas redunificationis, that is, into the will for re-unification.

622 Az ösztönöket nem kiküszöbölni kell, hanem autonóm akarati formákká transzmutálni. Az instinctus sexualist, vagyis a szexuális ösztönt nem felszámolni kell, hanem voluntas redunificationis-szá, az újraegyesítés akaratává kell alakítani.

623. The mission of a man is to be entirely a man, and the duty of a woman is to be totally a woman, inside and outside alike - at least, if their aims grow beyond themselves. But if they do not have such aims, it does not matter what they do at all.

624. The yogi who proceeds upon the path of Tantra-yoga is an ascetic - even if he performs sexual exercises in the course of it.

624 A tantra-jóga útján haladó jógi aszkéta – akkor is, ha közben szexuális gyakorlatokat végez.

625. If one hears of Tantra-yoga today while engaging in a sexual life, one is inclined to think that from now on one follows the path of the Tantra. Not until now, just from now on…

625 Aki ma hall valamit a tantra-jógáról, és történetesen nemi életet él, úgy véli, attól kezdve ő már a tantra útját járja. Addig nem, csak attól kezdve...

626. At the general level of life, sexuality is a failed experiment aiming at restoration, for either nothing derives from it, or it results in an offspring who will not be an androgyne but a man or a woman.

626 A szexualitás az élet általános síkján egy kisiklott restaurációs kísérlet, mert vagy nem származik belőle semmi, vagy származik valaki – az utód –, aki úgyszintén nem lesz androgünosz, hanem vagy férfi lesz, vagy nő.

627. It seems to be obvious that from the union of a man and a woman an androgyne will be born. However, experience convinces us rather of the opposite, though, as the saying goes, everybody comes from a mixed marriage.

627 Kézenfekvő lenne arra gondolni, hogy egy férfi és egy nő kapcsolatából androgünosz születik. A tapasztalat azonban nem erről győz meg – pedig, mint ahogy mondani szokták, mindenki vegyes házasságból származik...

628. At the instant of orgasm every man becomes a woman for a moment.

628 □ Azorgazmus pillanatában minden férfi egy pillanatra nővé válik.

629. The difference between man and woman is not a superficial phenomenon. Their real presence in the terrestrial-human world means that this fact is also significant in the world beyond the world.

630. If the difference between the sexes were insignificant, there would not be sexes at all.

630 □ Ha a nemek közötti különbség jelentéktelen lenne, akkor nem lennének nemek.

631. If there were no sexes at all, life would be much more practical and considerably simpler. In other words, it would be much easier if only one sex existed whose members would in a certain period of their lives bring one, two or three, at most four and, exceptionally, no offspring to the world. Accordingly, it would also be easier if life manifested itself in its simplest form. However, it would be even simpler if life did not appear in the sphere of organic substance at all, or even better, if there were no organic substance only substance. But the easiest would be if nothing existed at all. These are the anti-hierarchies of the downward tendency of simplicity.

BATTLE - WAR - HEROICITY

632. Man must fight against darkness by the side of light, since being in alliance with light is being in alliance with Himself.

632 Az embernek azért kell mindig a fény oldalán harcolnia a sötétség ellenében, mert ha a fénnyel van szövetségben, Önmagával van szövetségben.

633. The fight against darkness manifesting in the world is essential. But my foremost duty is the battle against the darkness in my very own soul.

633 A világban megnyilvánuló sötétség elleni küzdelem esszenciális fontosságú. De legeslegelsősorban az önnön lelkemben lévő sötétség ellen kell felvennem a harcot.

634. The battle against darkness must be omnidimensional.

634 □ A sötétség ellen omnidimenzionális küzdelmet kell folytatni.

635. All things that are light-like are in solidarity with one another.

636. In the highest sense of actionality, action and inaction, doing and non-doing (Chinese wei wu wei) coincide with one another: this is when non-doing becomes an act, and doing takes its place in the calm manner of non-doing.

637. (Mors triumphalis) Triumphal death on the battlefield means victory over death, for though I could not conquer the enemy, I triumphed over death - externally I went under death, internally however I won and ascended triumphally.

637 □ (Mors triumphalis) Harcban diadalmasan meghalni azt jelenti, hogy legyőzni a halált. Az ellenséget nem tudtam legyőzni, de a halált igen – külsőleg elbukva a halálban, bensőleg azonban győztesen és diadalmasan felemelkedve.

638. From a traditional perspective, offensive war is considered to be more appropriate than defensive war, viz. the latter acts under coercion.

639. Each heroically orientated man is ab ovo pacific (but not a pacifist): he is not only inclined to establish peace, but has the capability to accomplish it - and he does so.

THINKING AND INTUITION

640. Thought is important; thinking is more important; but the most important is the thinker.

641. Associative automatism, a kind of non-volitional and unconscious mental vortex, is treacherous because, though it is not tiring, it is simply and solely destructive. However, study without conviction and interest, which can hardly be called intellectual at all, is only slightly better than that, because though it is similarly destructive, it is also tiring at least.

[The latter is better than the former because its tiring nature prevents man from keeping awake continuously.]

641 Az asszociatív automatizmus, az akaratlan és öntudatlan mentális kavargás alattomossága abban nyilatkozik meg, hogy nem fárasztó, csak pusztító. De a meggyőződés és érdeklődés nélküli, értelminek alig nevezhető tanulás is csak egy fokkal jobb ennél: mert noha hasonlóképpen károsító, de legalább fárasztó.
[Azért jobb ez utóbbi, mert fárasztó volta nem engedi meg, hogy az ember ébrenléti állapotát folyamatosan áthassa.]

642. Problem-solving thinking is not real thinking, but only the intense degradation of thinking. The real thinking is creative thinking which means thinking at high intensity.

642 Nem a feladatmegoldó gondolkozás az igazi gondolkozás, mert az a gondolkozás intenzív lefokozottságát jelenti. Az igazi gondolkozás a teremtő gondolkozás: a gondolkozás magasrendű intenzitása.

643. Reflection on problems is often a very concentrated thinking - save that the real subject of thinking is not »me«, rather it seems as if a heteron power focussed my attention to the topic. Whereas it is essential that a power should be present in my mind, it is also necessary that this power should be mine.

644. Thinking imbued with emotionality, which drifts toward a problem, is undoubtedly a kind of concentration: although not I am who concentrates, rather I am concentrated on.

644 Az az emocionalitás által keresztülkasul áthatott gondolkozás, amely valamilyen gondra irányul, kétségtelenül egyfajta koncentráció: csakhogy nem én koncentrálok, hanem engem koncentrálnak.

645. Thematic thinking is the path from swirling thoughts to hyper-thematic thinking.

646. It is myself I always understand / perceive within intuition.

647. The essence of intuition always refers to myself. What is understood / perceived in the flash of intuition is always secondary, when compared to the inexpressible part of intuition that refers to myself.

648. The supreme clear intuition has no object at all. Within this intuition man does not become conscious of something, he simply becomes conscious.

649. The completeness of the sensus implies the completeness of a Janus-face: one half of it is understanding and the other half is feeling in its non-emotional form.

[The Latin word sensus means both »understanding« and »feeling« at the same time.]

650. The original unity of understanding and feeling is recovered for a moment in the true intuition.

648 □ A legmagasabb rendű, tiszta intuíciónak már nincsen tárgya. Ebben az intuícióban az ember már nem rádöbben valamire, hanem egyszerűen csak rádöbben.

650 □ Az igazi intuícióban az értés és az érzés eredeti egysége egy pillanatra helyreáll.

FEELING AND EMOTION

651. Sensus, the archaic unity of understanding and feeling - similarly to the original androgyne-state of man that has been bisected into man and woman - has broken up into a degraded understanding and feeling, the latter of which has been transferred into emotionality by being swept along by a heteron power.

652. Dukkha strictly related to the soul is nothing other than emotionality, i.e. a degenerated life and world of sensations.

[The Pali word dukkha (Sanskrit: du¥kha) is one of the fundamental concepts of Buddhism. Its most common translation is »suffering«, but in fact dukkha means much more than suffering in its most common sense, it rather means »concussion«, »discomposure«, »restlessness« - i.e. it is a state in which man endures something from the outside. Emotion, the etymological meaning of which is »displacedness«, means the same at the level of soul.]

653. Emotion is feeling become sick.

[scil. feeling is originally not a displaced state, because man is not the object of feeling, like that of emotion, but he is its subject.]

654. Each emotional state is a kind of obsession.

655. The hyper-emotionality of feeling is only restored in the exceptional moments of intuition, for intuition is always the combination of a bright and lucid comprehension and a feeling of hyper-emotional nature. And this gives the autonomous certainty of intuition.

652 A szorosan a lélekre vonatkoztatott dukkha nem más, mint az emocionalitás, vagyis a degenerálódott érzésélet és érzésvilág.
[A páli dukkha (szanszkrit duhkha) a buddhizmus egyik alapfogalma; szokásos fordítása a »szenvedés«, de valójában sokkal többet jelent a hétköznapi értelemben vett szenvedésnél: »megrázkódtatottság«, »nyugtalanság« – vagyis egy olyan állapot, amelyben az ember esszenciális értelemben kívülről valamit elszenved. Az emóció, amely etimológiai jelentése szerint »kimozdítottság«, ugyanezt jelenti a lélek síkján.]

653 □ Az emóció megbetegedett érzés.
[Az érzésben ugyanis eredendően nincs benne a kimozdítottság, vagyis az érzésnek az ember nem tárgya, mint az emóciónak, hanem alanya.]

654 Minden emocionális állapot a megszállottság egy neme.

[This does not imply automatically the »objective« nature of the content of intuition.]

GNOSIS

656. That which Preceeds Everything cannot be recognised, not because it is unachievable, but because the realisation of it is beyond cognition.

657. The Absolute cannot be cognized, not even with the most transcendent cognition.

658. What do I know? In fact, all I can know is myself. There is nothing to know where myself is not known.

658 Mit tudok? Valójában csak önmagamat tudhatom. Amiben nem önmagamat tudom, abban nincs mit tudni.

659. True cognition is always self-cognition, and the cognition of something else is also self-cognition if it is true cognition.

HIERARCHY

660. There is no hierarchy in the Centre and from the Centre; but this is much more the case with the realisation of the Centre.

660 A Centrumban és a Centrumból nincs hierarchia; de a Centrum elérésének vonatkozásában annál inkább van.

661. The grades in the sphere of beings are the grades of the withdrawal from the centre of being and the grades of the returning to the centre of being.

661 Š A létezők körében megnyilvánuló fokozatok a lét középpontjától való eltávolodás és a lét középpontjához való visszatalálás fokozatai.

662. Being superior is being more archaic, i.e. being closer to the arkhé.

663. Superiority means being close to the spirit; being close to the spirit means being close to myself, and »being close« means that forces arising from the direct contact with myself pervade states and processes of consciousness just as they pervade the context of being - the being itself - emerging from the states and processes of consciousness.

664. Every hierarchy is gradual, but not every graduation is hierarchical, since only those grades can be considered hierarchical which, on the one hand, are stages on the path leading from the general forms of existence and consciousness toward transcendence, and, on the other hand, which are stages on the path of becoming leading from transcendence toward the world in esse.

665. The superior precedes the inferior both in essence and in time, but not especially in essence and not especially in time, because »temporalness« is only a projection of

essentiality.

666. Superior things never originate from the inferior. Everything that came into existence is manifested by the descent of the superior.

667. The hierarchy of castes: the ativar¬a br÷hma¬a is both polar and solar; the br÷hma¬a is polar and lunar; the k?atriya is solar; the vaisya is lunar; the ½dra is terrestrial; the pañcaka is subterrestrial; and the avar¬a is subterrestrial and infernal.

[The ativar¬a br÷hma¬a is the proto-caste above all the castes, where the br÷hma¬a and the k?atriya compose an integral union. The br÷hma¬a is the sacerdotal, the k?atriya is the noble, the vaisya is the craftsman-merchant, and the ½dra is the workers' caste. The pañcaka (»the fifth«) is the collec tive name for the subcastes below the casts. The avar¬a is the extra-casteness in the sense of subcastesness. Polarity is the manifestation of the celestial and extra-samsarian origin, while solarity represents the regal and ruling power over the conscious forces.]

668. The advancement of a technical civilisation does not assess superiority. Superiority can only be measured by the relation to the origin, beyond the origin to the beginning, and beyond this to the unbegun.

669. Each stage of existence has its level of truth.

669 Minden létátélési szinthez adott igazságszint tartozik.

670. The hierarchy of existence corresponds to that of consciousness.

QUALITY AND QUANTITY

671. No method of approach declares the insignificance of quality; but there are many of them that emphatically state that quantity is which really counts and which is determinant.

672. The quantitative approach will emerge and gain importance as soon as the capability for considering the essence of things declines and ceases in man.

673. Quantitative aspects have no value at all, because value is, essentially, attached to quality.

673 Semmilyen kvantitatív szempontnak nincs értéke, mert az érték lényege szerint kvalitáshoz kötött.

674. The potentia passiva pura is neither quantity, nor quality - but actuality that transfers to the pure passive potentiality by the abandonment of its actuality in quality.

675. Each loss of quality drifts towards the »nothing«, because the pure quantity, that is, the potentia passiva pura, the prima materia, or the nirgu¬a m½la prak?ti is considered »nothing« from the side of actuality.

676. Quantity is by the side of chaos.

676 A mennyiség a káosz oldalán van.

677. In the cosmos - right because it is cosmos - quantity cannot gain full control.

677 A kozmoszban – éppen mert kozmosz – a mennyiség teljes uralomátvétele nem következhet be.

678. (René Guénon) If there were absolutely no qualitative difference between two beings, there would be no quantitative difference between them either, i.e. the two beings would be one.

BODY - SOUL - SPIRIT

679. Spiritus est regulator. Anima est mediatrix regulationis. Corpus est regulatum.

[Latin: »Spirit is the ruler. Soul is the mediator in the rule. Body is under rule.«]

679 Š Spiritus est regulator. Anima est mediatrix regulationis. Corpus est regulatum.
[Latin. »A szellem az uralkodó. A lélek az uralom közvetítője. A test az uralt.«]

680. Spirit is not an entity, and even less is it a substantial entity. Spirit: subiectum in actu - is the self-postulating Subject in action.

680 □ A szellem nem entitás, még kevésbé szubsztanciális entitás. A szellem: subiectum in actu – az aktusban lévő és önmagát tételező Alany.

681. Spirit is the light of Consciousness.

681 □ A szellem a Tudat fénye.

682. Spirit is subiectum in actu, i.e. subject in action. The more it is subiectum, the more it is in, and the more it is actu, the more it is spirit. Spirit is untouchable not because it is so fine and subtle that one cannot touch it anymore, but because it cannot be mentally perceived either, viz. there is nothing palpable in it. The spirit is a relation in fact; moreover it is the most internal relation. The spirit is the central relation of being.

683. The true understanding in understanding is the direct presence of the spirit.

684. Spirit qua spirit cannot fall sick, but the relation of spirit and soul can become sick, which is called pneumatosis.

685. There are many people who are almost completely healthy bodily and psychically, but who suffer from an advanced phase of pneumatosis at the same time.

686. The idea of »spiritual soul« means that the spirit controls the soul. The spirit that works as a »council of state«, a parliament or a central committee cannot rule the soul. Spirit can only

686 □ A »szellemi lélek« fogalma azt jelenti, hogy a lélekben a szellem uralkodik. A szellem által a lélek azonban nem uralható úgy, mintha a szellem egy államtanács, egy parlament vagy

function monarchicly towards the soul, just like a king. The person who cannot realise the monarchic rule of the spirit in his soul by rights cannot be considered a man. He seems to be one, but he is not a man at all.

687. Man is conscious in his soul, but he is conscious by virtue of the spirit.

688. Soul is my soul, but I am not identical with my soul. Soul is an environment; moreover it is the closest environment of my self-postulation, i.e. that of the spirit. My balance, my self-control means that I cannot allow my closest environment to become disharmonious with myself. This can be realised in one way only: when my closest environment and circumstances do not govern me, but I control them.

689. Inner life or the state of mind is one of the strongest antagonists of the spirit that manifests in the realm of soul. Inner life is nothing other than spirit in the state of subjection by psychic activities. The self that manifests in the soul is not the subject, but the endurer of emotions.

690. Body in its deepest sense is not a figural reality, but a state of mind, viz. such a state of mind that limits and exterminates all the other states of mind. Body is an internal wall.

691. Body is the denial of the spirit.

692. Body is where the spirit as spirit gradually extinguishes.

693. Among body, soul and spirit, body has fallen from the highest to the lowest.

694. When body becomes unlimited, i.e. fully pervaded by the spirit up to a stage where it turns into consciousness, this is called the »resurrection of body« in various traditions. The resurrection of body as body is the conquest of the body as a border.

695. The resurrection of body is but the re-placement of the body onto a grade in the hierarchy, which is appropriate to its original rank.

696. When man turns more and more to the quantitative world rather than himself, then he practically turns to nothing. By losing spirit man kept his soul, which still had some spiritual properties. After this he kept only the body, which still has some pneumatic properties; and slowly he will come to the nothing, which will only have some somatic properties.

egy központi bizottság mintájára működnék. A szellem a lélek irányában csak monarchikusan működhet, úgy, ahogy egy király. Aki lelkében a szellemnek ezt a monarchikus uralmát nem realizálja, az voltaképpen nem tekinthető embernek. Emlékeztet rá, de mégsem az.

687 □ Az ember lelkében tudatos, de lelkében a szellem által tudatos.

688 A lélek az én lelkem, de én nem vagyok azonos a lelkemmel. A lélek egy környezet, méghozzá önmagam tételezésének, vagyis a szellemnek a legszorosabb környezete. Az önmagamra vonatkoztatott egyensúly, az önuralom azt jelenti, hogy nem engedem meg, hogy legszorosabb környezetem önmagammal diszharmonikus viszonyba kerüljön. Ezt pedig csak egyetlen módon érhetem el: ha nem legszűkebb környezetem, legszorosabb körülményeim uralkodnak felettem, hanem én uralkodom felettük.

690 □ A test legmélyebb értelme szerint nem egy figurális valóság, hanem egy tudatállapot – méghozzá olyan tudatállapot, amely a többi tudatállapotot lehatárolja és kioltja. A test egy benső fal.

691 □ A test a szellem megtagadása.

694 □ Ha a test határtalanná válik, vagyis ha teljesen tudattól áthatottá válik, egészen addig, hogy tudattá alakul: ez az, amit a különféle tradíciók »a test feltámadásának« neveznek. A feltámadás a testnek mint testnek, a testnek mint határnak a legyőzése.

695 □ A test feltámadása nem más, mint a test visszahelyezése az eredeti rangjának megfelelő hierarchikus fokozatba.

696 □ Amikor az ember nem önmaga felé fordul, hanem egyre inkább a kvantitatív világ felé, akkor voltaképpen a semmi felé fordul. Mert ahogy az ember a szellemet elveszítve a lelket tartotta meg, amelynek még voltak bizonyos szellemi tulajdonságai, majd csak a testet tartotta meg, amelynek vannak még bizonyos lelki tulajdonságai, lassan eljut a semmihez, aminek lesznek még bizonyos testi tulajdonságai.

DEATH AND IMMORTALITY

697. Only in his exceptionally intense moments can man realise that - putting it in the first person singular - »I will indeed die«.

698. The angel of death is depicted as a skeleton, not because this is what remains the longest from the body, but because this is the most petrified and fossilized part of the body which has become mostly body: bone represents the fact that the body's destiny is death. Man dies because he has got body.

698 A halál angyalát nem azért ábrázolják csontvázként, mert a testből az marad meg a legtovább, hanem azért, mert a testnek a leginkább megkövesedett és elásványosodott, leginkább testté vált része: a csont reprezentálja azt, hogy a test sorsa a halál. Az ember azért hal meg, mert van teste.

699. One cannot meet the angel of death because everyone carries it within his body in the form of his skeleton.

699 A halál angyalával azért nem lehet találkozni, mert azt mindenki magában hordja saját csontvázának formájában.

700. The relation of man living in an advanced phase of the dark ages to death is one of the most obverted: on the one hand he does not believe in his after-death subsistence. On the other hand, he lives - one could say he lives so carelessly - as if his mundane and deeply temporal existence would never end. On the contrary of this, spiritual man lives his life by supposing, knowing and experiencing his own eternity both pre-existentially and post-existentially, moreover he considers each and every day and moment of his mundane existence as the last one.

701. Nothing exemplifies better the tragic situation of modern man than the fact that he considers himself completely mortal, and still lives his life as if he were completely immortal.

701 A modern ember tragikus helyzetét mi sem jellemzi jobban, mint az, hogy miközben önmagát a maga teljességében halandónak tartja, mégis úgy él, mintha a maga teljességében halhatatlan lenne.

702. In most cases man lives his life as if his bodily existence were eternal.

703. While the fact that he himself will die reveals itself to man in its full dramatic sense during a short-term fatal disease, he does not perceive a much more assured fundamental situation: that he has to die at all.

703 Miközben egy rövid lefutású halálos betegség hatására az ember előtt a maga drámai voltában tárul fel az, hogy meg fog halni, egy ennél hasonlíthatatlanul biztosabb alapszituációt egyszerűen nem fog fel: azt, hogy neki egyáltalán meg kell halnia.

704. Only consciousness that has already dramatised death adequately can de-dramatise it adequately.

705. Each spiritual school of high order with no exception has this fundamental tenet without any pessimistic overtone: »consider each day of your life as if it were the last«.

706. Our whole life is necessary in preparation for the moment of death.

706 A halál pillanatára való felkészüléshez az élet egészére van szükség.

707. Death inevitably pertains to life as its complement. Man experiences death to the degree he indulges himself in life, because life contains death.

708. When life is lacking what is beyond life then death, the complement of life, overcomes life.

709. The after-death dissolution of consciousness is an individualisational annihilation, i.e. in concreto the annihilation of an identification. The annihilation of an identification is the annihilation of the one who identified himself with it.

710. While salvation and damnation provide the biggest polar tension related to dying on the religious level, from the metaphysical point of view the tension between absolution and annihilation is the greatest.

711. Immortality is neither a faculty nor a gift, but a task to be accomplished.

712. According to the general understanding of immortality, it is the extension of a cut-off, particular and isolated experience of being into the endless.

713. After the collapse of mundane vehicles, the conditions of individual consciousness can further exist. These conditions should be gathered in the nigredo; conditions of the relative immortality, i.e. the conditions of cum tempore genesis and that of cum tempore termination should be collected in the albedo, while the rubedo is the attainment of absolute immortality.

[See the notes after aphorism 605.]

714. I-myself (Sanskrit aham ÷tm÷) as I myself am immortal. I myself am mortal only to the extent that I am not myself.

715. I myself - as fully myself - am immortal. But as a person, or as a being connected to the physical or other more subtle bodies, I am mortal.

716. I am immortal as much as I am myself.

717. If my identification tends toward the engendered world, I will pass away with the engendered world.

718. Man is mortal because besides »I am-ness« (Sanskrit asmit÷) he also carries »it is-ness« (Sanskrit astit÷).

[Otherness is present in man through astit÷. The less asmit÷ is contaminated by astit÷, the less

707 Š Az élethez mint olyanhoz komplemenciaként elkerülhetetlenül hozzátartozik a halál, és amilyen mértékben belemerül az ember az életbe, olyan mértékben lesz része a halálban – mert az élet a halált magában hordozza.
708 Ha az életfeletti hiányzik az életből, akkor az élet komplemense, a halál le fogja győzni az életet.

716 □ Annyira vagyok halhatatlan, amennyire önmagam vagyok.
717 □ Ha identifikációm arra irányul, ami a keletkezettség világában van, akkor a keletkezettség világával együtt el is fogok múlni.
718 □ Az ember azért halandó, mert a »vagyokság«-on (szanszkrit asmitā) kívül »vanság«-ot (szanszkrit astitā) is hordoz magában.
[Ugyanis az asmitā, vagyis a »vanság« révén az emberben jelen van a másság is. Minél kevésbé szennyezett »vansággal« a »vagyokság«, annál

man is mortal, and the more he is he-himself.]

719. Only the uncreated is immortal. All that is created will pass away.

720. To avoid having an end I should relocate myself into the position where I never had a beginning.

721. Personality has a beginning, and so it has an end too; personality is not eternal. The subject - »the beyond-being centre of being« - is eternal.

722. Only man who realises the state of beginningless-ness can realise absolute immortality. Only one who has no beginning can become endless.

inkább halhatatlan az ember, mert annál inkább önmaga.]

719 Csak az lehet halhatatlan, ami soha nem is jött létre. Ami keletkezett, az el is fog múlni.

720 Ahhoz, hogy ne legyen végem, olyan pozícióba kell helyeznem magamat, amelyben kezdetem sem volt.

722 Az abszolút halhatatlanságot csak az valósíthatja meg, aki a kezdettelenség állapotát is megvalósítja. Mert csak az lehet végtelen, aki kezdettelen.

ESCHATOLOGY

723. Man does not get into any state as an award or penalty after his death. He does not receive what he deserves, but receives what most corresponds to his state.

724. The orientation of the whole existence, i.e. the aggregate of all the mental, volitional and affective orientations and counter-orientations assign man to the state he can attain after his death.

725. The one who chooses light is not awarded, and the one who turns to darkness is not penalised, but they will arrive at the after-dying state they having been prepared themselves for during their lifetime.

726. The other-world is not latent, but potential, it becomes through my realisation. Not to say, that the everyday world also exists in the same way…

BEGINNING AND END

727. »Centrality« and »axiality« are essential expressions of the in se inexpressible reality, which is connected to the metaphysical origin, to the beginning that precedes this origin, and to the beginningless that is the very root of beginning.

728. The beginningless and the endless containing the beginning and the end are consciousness in its most universal sense.

729. Subiectum is the Alpha and the Ómega. It can be the Alpha and the Ómega because it precedes Alpha and it is beyond Ómega.

730. Beginning is the imprint of the beginningless in the world.

730 A kezdet a kezdettelen lenyomata a világban.

731. Adam Qadmon, »the man of beginning« is not only the Man who is manifested in the beginning, but also who is the beginning of every man.

732. (Alétheia) To live under the aegis of truth means to live under the aegis of being aware of the beginning.

[The etymological meaning of the Greek word alétheia, which means truth, is »non-forgetting«. (Léthé is the river of oblivion in Hades - the underworld - of Greek mythology.)]

732 (Alétheia) Az igazság jegyében élni annyi, mint a kezdet tudatának jegyében élni.
[Az »igazság« jelentésű görög alétheia etimológiai értelme szerint azt jelenti, hogy »nem-feledés« (Léthé a feledés alvilági folyója a görög mitológiában).]

733. What should one not forget about in the sense of alétheia? It is the origin, the beginning, and the beginningless, i.e. Myself.

733 Mi az, amiről az alétheia értelmében nem szabad megfeledkezni? Az eredetről, a kezdetről és a kezdettelenről – vagyis Önmagamról.

734. Origin and the recovery of origin-consciousness is not simply an ontological remembrance in the sense of metaphysics, but the return to the non-oblivion.

734 Az eredet illetve az eredettudat megtalálása nem egyszerűen egy metafizikai értelemben vett ontikus emlékezés, hanem visszatalálás a nem-felejtéshez.

735. Beginning and domination are inseparable. Only the dominator can be in the beginning, and the dominator is always in the beginning: he always commences. The dominator never continues: he is in the state of always-beginning.

[The Greek arkhé and the Latin principium means both »beginning« and »dominion« at the same time.]

735 A kezdet és az uralom principiálisan elválaszthatatlanok. Csak az lehet kezdetben, aki uralomban van, és aki uralomban van, az mindig kezdetben van: mindig kezd. Az uralkodó sosem folytat: örök kezdésben van.
[A görög arkhé és a latin principium egyszerre jelenti azt, hogy »kezdet« és »uralom«.]

736. Someone who has just started to really study something could experience a deep and germinal understanding within himself at the beginning. This understanding is much more powerful than the understanding gained by intense, many-year-long study. He may have been studying the topic for a long time, he knows its many details but still something is missing: what he had right at the beginning. He knew only a little about it, but he understood it somehow more deeply… This is why the study of spiritual thematics and meta-thematics should be a process of permanent commencement. Ordinarily, man can only continue what he has started, however, the archaic understanding disappears in the process of continuation. Archaic understanding is the same as understanding something in the sense of the beginning. So the real challenge is not the continuation as continuation but the continuation as a constant commencement, since the lack of this implies the attenuation and loss of the state of domination, which characterises beginning.

737. When I say that I do something in the sense of beginning, I could also say that I do it in a lively manner, or I could say that I myself do it.

738. Each world that has lost its origin-awareness is characterized by annihilation.

738 Minden olyan világ, amely eredettudatát elveszítette, önnön megsemmisülésének jegyében áll.

739. An extraneous force dominates all that has a beginning.

739 Aminek kezdete van, afölött egy idegen erő uralkodik.

740. The loss of beginning is the loss of dominion, the loss of dominion is the loss of the consciousness of beginning and that of origin, i.e. the loss of my ultimate reality as a consciousness.

740 A kezdet elveszítése az uralom elveszítése, az uralom elveszítése pedig a kezdet tudatának és az eredet tudatának az elveszítése – vagyis önnön végső valómnak mint tudatiságnak az elveszítése.

741. Everything that has beginning passes away.

[According to the often-quoted words of Buddha by Dr. András László: »What has beginning, also has an end.«]

DOMINANCE (DOMINATIO) AND POWER (POTESTAS)

742. Metaphysical traditionality does not definitively reject anything in the world: no attributions, no affinities, no repulsion. It only rejects one thing: to let anything get out of control.

743. To be superior means to be freer, to be more complete, and to be more controlled, self-controlled; it means to be volitional with full consciousness.

744. The form of being that has lost sovereignty is heading for annihilation.

745. The more I loose myself, the more I am heading for annihilation.

745 Š Minél inkább elveszítem önmagamat, annál inkább a megsemmisülés felé fordulok.

746. In the long-run, all the contingencies, necessities and regularities can only expect lowering. This is so because all that is contingent, necessary and regular is neither voluntary, nor conscious and nor free.

747. The essence of cyclicity is not the alternation of descent and ascension as one would think of it. The question of sinking and rising is not an issue regarding cyclicity in itself. What is fundamental in cyclicity is whether I am subjected to it, or I dominate it; whether I am moved, or I am a mover. From a metaphysical point of view it does not make any difference whether a movement is heading upward or downward.

748. The cakravarti is not only the one »who sets the wheel rolling« but he is himself the wheel also.

[The word cakravarti literally means »he who sets rolling the wheel«.]

749. In most cases the common expression: »I do what I want« shows only that this situation is far from true. Men should rather say »I do what an opaque power in me, which can be experienced only via its marks but is undetectable in itself, wants me to do.«

750. It is the nature of every being to rebel against its ruler if the latter is weak. Lion counters its tamer if he is afraid of it, just as the demon counteracts the magus if the latter is weaker than the former.

750 Š Minden lény természetéhez hozzátartozik, hogy fellázad ura ellen, ha az gyenge: az oroszlán éppúgy szembeszáll szelídítőjével, ha az fél tőle, mint ahogy a démon is a mágussal, ha az gyengébb, mint ő.

751. Originally, it was volition that is now instinct in man.

752. All that is not in my power works against me.

[In the short run, this effect is not always obvious, but in the long run sooner or later it reveals itself inevitably.]

753. The loss of power entails the loss of everything.

TIME AND ETERNITY

754. The »past ? present ? future« direction is the course of missed opportunities and not the direction of the process of neglecting, which is »future ? present ? past«.

755. The past has the strongest connection with neglecting. There is past because man continuously misses opportunities, he fails to collect and hold together the totality of being.

755 A múlt a legszorosabb kapcsolatban van az elmulasztottsággal: azért van múlt, mert az ember folytonosan elmulaszt valamit – elmulasztja a lét teljességének egybegyűjtését és egybentartását.

756. There is past because the presence of man in the present is not sufficient.

756 □ A múlt azért van, mert az ember nincsen eléggé jelen a jelenben.

757. We have temporality because our experience of the present is not intense enough. If it were completely intense, there would be no temporality, the temporal present would absorb both past and future, and Time itself too.

757 □ Azért van időbeliség, mert a jelenlét átélése nem eléggé intenzív. Ha a jelen átélése teljesen intenzív lenne, akkor az időbeli jelen mintegy felszívná magába a múltat és a jövőt, és velük együtt maga is eltűnnék.

758. Future is some sort of potentiality: things arrive from the future, then they become present,

and turn into past when man fails to reunite the fragmented existence.

759. There are three fundamental ways to observe time: the linear view in a horizontal sense, the cyclic view and the linear view in a vertical sense. The latter could also be called radical, since it is the conception of the outbreak from the cycle, and that of entering into the timeless and motionless centre.

[Contemporary study of religions perceives only two of the above: the linear view in the horizontal sense, and the cyclic view.]

759 Az időnek háromféle alapvető szemléletét kell megkülönböztetni: a horizontális értelemben vett lineáris időszemléletet; a ciklikus szemléletet; valamint a vertikális értelemben vett lineáris szemléletet – ami egyúttal radiálisnak is nevezhető, hiszen ez utóbbi a ciklusból való kitörés és az időtlen és mozdulatlan középpontba való behatolás időszemlélete.
[A mai vallástudomány e három közül csupán két időszemléletet ismer: a horizontális értelemben vett lineáris időszemléletet és a ciklikus időszemléletet.]

760. »The birth of the gods« and the »twilight of the gods« is a cum tempore beginning and a cum tempore end: they do not happen in time, but with the time.

761. (The hierarchical grades of infinite time) Aeternitas: is a timeless, and super-temporal, absolute and endless time. Aeviternitas: is the endless time manifesting together with time watched from the side of timelessness, while sempiternitas: is the endless time manifesting together with time watched from the side of time. Perpetualitas: is considered to be an endless duration; while diuturnitas: is a finite but very long duration. Perennitas - that is eternally valid - is the light and imprint of aeternitas on time.

762. Perennitas is the manifestation of the absolutely hyper-temporal, timeless and endless time. It is the shining of aeternitas in time, the manifestation of the incorruptible in the perishable world. Perennitas is the eternal-validity, which enters and exists in the perishable world, and which represents the absolute endless time.

762 A perennitas a teljesen időfölötti időtlen örökkévalóság megnyilatkozása, az aeternitas felfénylése az időben, a romolhatatlanság megnyilvánulása a romlandóság világában. A perennitas örökérvényűség: a mulandóság világában megjelenő és fennálló, az abszolút örökkévalót reprezentáló örökérvényűség.
[A perennitas – mint ahogy a következő aforizma magyarázza – megjelenhet mint traditio perennis, religio perennis, sophia perennis vagy philosophia perennis stb. – vagyis mint örökérvényű hagyomány, örökérvényű vallás, örökérvényű bölcsesség, örökérvényű bölcselet.]

[As the aphorism suggests it below perennitas may appear as traditio perennis, religio perennis, sophia perennis or philosophia perennis etc., i.e. the eternally valid tradition, the eternally valid religion, the eternally valid wisdom, and the eternally valid philosophy.]

763. Sophia perennis, religio perennis, and philosophia perennis i.e. the perennial wisdom, perennial religion and the perennial philosophy are perennial not in the sense of being absolutely timeless or becoming and ceasing together with time, but in the sense that they appear in time, in the perishable world, and they represent a timeless eternity in this perishable world.

763 A sophia perennis, religio perennis, philosophia perennis, vagyis az örök bölcsesség, örök vallás és örök filozófia nem abban az értelemben örök, hogy teljesen időtlen, és még csak nem is abban az értelemben, hogy az idővel együtt jön létre és az idővel együtt szűnik meg – hanem abban az értelemben, hogy az időben, a mulandóság körében jelenik meg, de a mulandóság körében az időtlen örökkévalóságot reprezentálja.

764. From the spiritual point of view perpetualitas, i.e. the tendency towards the realisation of infinity in finiteness, has only the

slightest importance and validity. This is the Hegelian schlechte Unendlichkeit, the »bad infinity«, the inadequate effort to realise infinity, apart from the fact of whether it is possible or not.

[cp. perpetuum mobile]

765. The timeless eternal is the centre and ruler of the temporal world.

765 Az időtlen örökkévaló az időbeli világ középpontja és uralkodója.

766. Timeless eternity (aeternitas) is the hyper-temporal condensation of all temporal beings. The hyper-temporal contains everything: not only past, but future as well.

766 Az időtlen örökkévalóság (aeternitas) egyúttal az összes időbeli létező időfeletti kondenzációja is. Az időfelettiben minden megvan: nemcsak az, ami volt, hanem az is, ami lesz.

767. The one who could grasp the point-like nature of the present would directly step on the path of leaving temporality, since the basis of leaving time behind is the transcending intensification of the present.

768. Present is the gate of eternity.

768 A jelen az örökkévalóság kapuja.

ORDER

769. Autonomy is not the free motion of individual instincts, rather it is the self-defined canonical order of the awakening spirit.

769 Az autonómia nem az individuális ösztönvilág szabad mozgása, hanem a felébredő szellem önmaga által meghatározott törvényrendje.

770. Something organic is obviously well-ordered, but it exceeds the level of sheer systems, because it is not only a system, but it is a lively and spiritually coherent too.

771. Each internal and external order has an organic and organically hierarchical nature. Something lacking this nature is not order, but something heading towards chaos.

772. (Circum-centro-complexity) The really complex things are always complex by settling around a centre.

772 (Cirkumcentrokomplicitás) Ami igazán komplex, az mindig egy centrum köré rendeződve komplex.

773. Since the return to the origin is only possible from well-ordered states, anti-traditional forces and powers primarily attack the internal and external order of man. This way they create such counter-conditions from which the return to the origin becomes impossible, or almost impossible.

773 Mivel az eredethez való visszatérés csak rendezett állapotokból lehetséges, az antitradicionális erők és hatalmak elsőrendűen az ember külső és belső rendezettségét támadják meg, hogy ennek révén olyan ellenkondicionalitásokat teremtsenek, amelyekből az eredethez való visszatérés lehetetlenné vagy csaknem lehetetlenné válik.

FREEDOM

774. Not only the active exertion of power of the heteron, but also its sheer presence limits and contaminates freedom. If there is something that

is not myself, then I cannot be absolutely free. The dominion over others is not yet a perfect dominion. Complete dominion means complete identity.

775. I-myself am free as much as I-myself am I-myself.

775 Én-önmagam éppen annyira vagyok szabad, amennyire én-önmagam vagyok.

776. Freedom means not only the freedom of choice, but it also means that I can freely carry out my decision.

776 A szabadság nemcsak azt jelenti, hogy szabadon tudok dönteni, hanem azt is, hogy szabadon meg is tudom tenni azt, ami mellett döntöttem.

777. Freedom postulates the absolute knowledge of everything (omniscientia absoluta), the absolute omnipresence (omnipresentia absoluta) and the absolute almightiness (omnipotentia absoluta). Freedom without them is not freedom. Though freedom arises from the freedom of choice, to reduce freedom to this means the principal non-understanding of freedom.

778. The question is not whether there is predestination or not, but whether predestination is auto-predestination or hetero-predestination.

778 A kérdés tulajdonképpen nem az, hogy van-e predesztináció, vagy nincs, hanem hogy a predesztináció autopredesztináció-e vagy heteropredesztináció.

779. Freedom is not indetermination, i.e. it is not an avoluntary or anti-voluntary state. Freedom is auto-determination: it is the state where I myself completely determine myself. The goal is not to become undetermined, but that I myself should determine myself.

779 A szabadság nem indeterminációi, vagyis nem avoluntarisztikus és antivoluntarisztikus állapot. A szabadság autodeterminációi: az az állapot, amelyben önmagamat teljesen önmagam határozom meg. Mert nem az a cél, hogy ne legyek meghatározott, hanem az a cél, hogy önmagamat önmagam határozzam meg.

EPILOGUE

780. »I am that I am« (Exodus 3,14). In other words: I was that I was, I was that I am, I was that I will be; I am that I was, I am that I am, I am that I will be; I will be that I was; I will be that I am; I will be that I will be - completely and infinitely.

780 »Vagyok, aki vagyok« (Exodus 3,14). Vagyis: Voltam, aki voltam, voltam, aki vagyok, voltam, aki leszek; vagyok, aki voltam, vagyok, aki vagyok, vagyok, aki leszek; leszek, aki voltam, leszek aki vagyok, leszek, aki leszek – teljesen önmagam, végtelenül.

BERSERKER
BOOKS